

Volume 147

FEBRUARY 1949

Number 2

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE



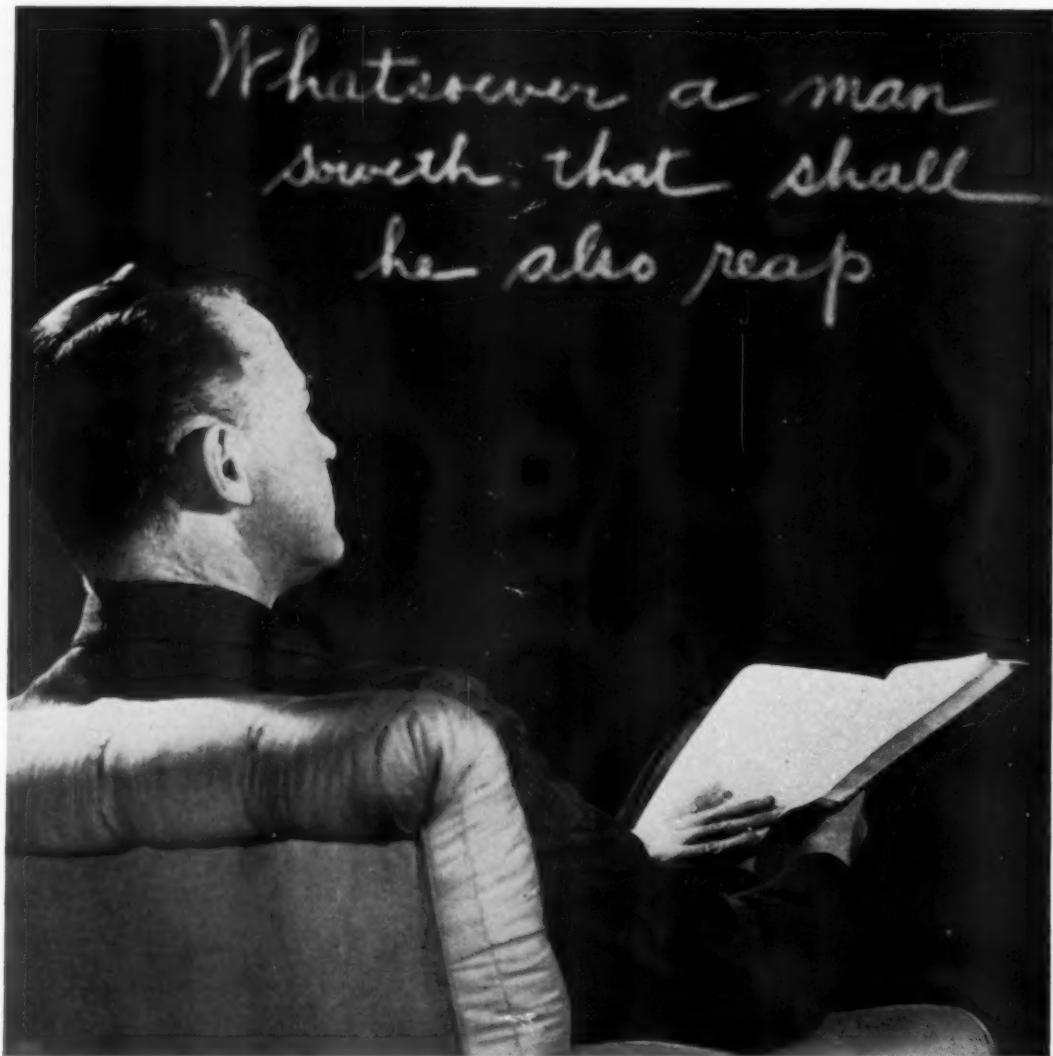
Photo by Religious News Service

In This Issue

WORLD ASPECTS OF RACE AND CULTURE

By Benjamin E. Mays

"Understandest thou what thou readest?"—Acts 8:30



SOWING AND REAPING

Northern Baptists shall reap at the end of their fiscal year what they sow during their Every Member Enlistment. This is why it is so important now to pledge our 1949-50 World Mission budget through our local churches.

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Northern Baptist Convention

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THE QUIZ COLUMN FEBRUARY

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. At what annual meeting were more than 700 delegates present?
2. What is still the price of liberty?
3. Who is affectionately known as Ebony Express?
4. What seats 1,800 worshippers?
5. What will open on Monday evening, May 30?
6. Who delivered a memorable address on The Lordship of Christ?
7. Who was pastor for 11 years in Kokomo, Indiana?
8. Who is Herbert MacCombie?
9. Whose churches are very numerous in Kentucky, Oklahoma and Texas? Note that this contest began with September and runs through June, 1949, and is open only to subscribers.
10. What annual meeting was held November 19-21, 1948?
11. Who was President of the Northern Baptist Convention in 1926-27?
12. In what year was Harvard University founded?
13. What should have hearty Americans support?
14. Where did the Northern Baptist Convention meet in 1909?
15. Who is John Gregg?
16. What meeting was held in Cincinnati, December 1-3, 1948?
17. What League was dissolved eight years ago?
18. Who was formerly an Agricultural Agent in Ohio?

Rules for 1948-1949

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a portable missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed by July 31, 1949 to receive credit.

WHO'S WHO

In This Issue

- MARY BETH FULTON is Special Representative of the Ministers and Missionaries Benefit Board.
- ISABELLE M. GATES is Secretary of Christian Friendliness of the Woman's American Baptist Home Mission Society. (*Continued on next page*)

MISSIONS

MISSIONS

An International Baptist Magazine

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For subscription rates see page 66

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FEBRUARY, 1949

No. 2

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The Source of Their Greatness

CARTOON NUMBER 156 BY CHARLES A. WELLS



FEBRUARY again brings its two birthdays when Americans of all classes and faiths pause to honor the memory of the two men who did more than all others in American history to found and to preserve the nation.

Today the American people find themselves in the midst of grave problems and anxieties. They are burdened by fears of Russian communism, tormented by a vague and indefinable horror of atomic destruction, and plagued by a dire but unwarranted anticipation of another financial depression. So it behooves them to look back to other days that were dark and distracting, when resources were exhausted, and hope stood on the brink. They need to remember that in those other days other Americans knew where to turn for final reassurance and strength.

The picture of Washington at prayer at Valley Forge or of Lincoln consulting his Bible will never be forgotten. In those days men knew how to pray and they prayed often and sincerely. Men turned to God's Word for light and guidance and wisdom. Not only on their coins but also in their hearts they inscribed, "In God we trust." If today's fears and worries can lead us to rediscover these spiritual values that contributed to true American greatness in the past, then these fears and worries will not have been in vain.

The American people will be a great people only as long as they have a great faith.—CHARLES A. WELLS

Instructions to Subscribers

SUBSCRIPTION PRICE

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In Clubs (5 or more)	1.50	1.75	1.95

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Bills, coins, stamps are sent at sender's risk.

When you receive notice that your subscription has expired, renew it at once. If you have not already done so, Use the blank enclosed in your final bill. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label.

Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed.

When reporting change of address send both the old and the new address.

► C. OSCAR JOHNSON is pastor of the Third Baptist Church, St. Louis, Mo., and President of the Baptist World Alliance. He succeeded the late Dr. J. H. Rushbrooke in that position on his election at the Baptist World Congress in Copenhagen in 1947.

► TRACY G. GIPSON is a missionary of the American Baptist Foreign Mission Society in India, in service since 1947.

► BENJAMIN E. MAYS is President of Morehouse College, Atlanta, Ga. In 1944-1946 he served as Vice-President of the Federal Council of Churches.

► OTTO NALLINGER is connected with the relief agency known as CRALOG, and represents the Baptist World Alliance Relief Committee in Germany.

► REUBEN E. NELSON is the General Director of the Council on Finance and Promotion.

► EARLE V. PIERCE was President of the Northern Baptist Convention in 1937-1938. For more than 40 years he was in the active pastorate, retiring in 1939 from the Lake Harriet Baptist Church in Minneapolis, Minn. For 16 years he was leader of the Baptist Fundamentalist Fellowship until his retirement in 1944.

► ADA P. STEARNS is Secretary of Literature and Publicity of the Woman's American Baptist Foreign Mission Society.

► STANLEY I. STUBER is the Northern Baptist Convention's Director of Public Relations, and Chairman of the Baptist World Alliance Commission on Religious Liberty.

► RONALD V. WELLS is pastor of the First Baptist Church, Ames, Iowa, and

g. Belle m. Chiffre - 11-20-49

FOR A GREAT CITY

"The Wells week was a wonderful week at White Temple! The downtown church in a great city has an unusual problem . . . but this program met the need. Our older groups and our young people alike were greatly interested. The Portland Rotary reported that the Wells appearance was the outstanding luncheon program of the year . . . so we are gratified from all angles!" — Dr. Ralph Walker, Pastor, The White Temple, Portland, Oregon.



He draws as he speaks

The Charles A. Wells Conferences on
CHRIST and WORLD NEED
152 Madison Avenue, New York 16, N. Y.

WRITE FOR FURTHER INFORMATION

All engagements must be planned well in advance

the Board of Education's Student Pastor at the University of Iowa.

► MRS. WALTER E. WOODBURY is the wife of the American Baptist Home Mission Society's Secretary of Evangelism.

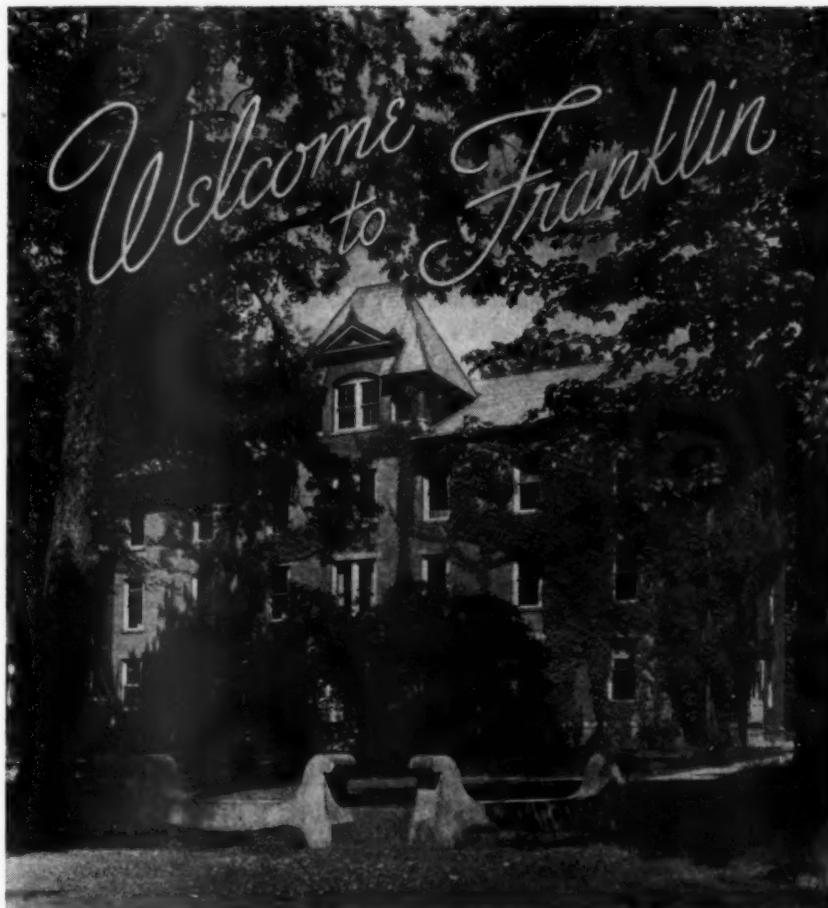
The Big Snowstorm in December

December brought a big snow storm to New York City with the third heaviest snowfall in New York weather bureau history.

Unfortunately the snowstorm must have delayed the mail delivery of subscriptions, for December produced 5,159 subscriptions and recorded a loss for the month.

That lifts the score of losses to 28 months and keeps the total of months registering gains at 164 during the past 16 years (192 months) of present magazine management.

As this February issue goes on the press early in January, it is impossible even to guess what the circulation will be in January. If you have done your part in renewing your own subscription, in co-operating with your Club Manager, in speaking a good word for the magazine among your friends and church members, then January should record a gain.



A corner of the campus of Franklin College with the stone benches restricted to use by seniors

Two boys from a large university arrived the other day at Franklin College and inquired at the Dean's office about the possibility of transferring to Franklin College. The transfer from one campus to another, particularly at the end of a semester, is not unusual, but the comment which these two boys made about Franklin College was significant.

They said to the Dean, "As we walked across the campus it seemed as if every student and every faculty member whom we met spoke to us. This is an unusual thing for us and we wanted to be a part of your college the minute we arrived. We felt as though we were welcome immediately."

Yes, indeed, Franklin is a friendly college and the friendly atmosphere of its campus is filled with "Welcome to Franklin."

Now is the time to file applications for admission in next fall's semester which begins September 10, 1949. Write to the Office of Public Relations for information and for admission blanks.

**FRANKLIN
COLLEGE**

**FRANKLIN
INDIANA**

faith? And what can it mean if some have faith and others do not? Would not that be hypocrisy? I challenge the Roman Catholic statement that deletion of the name of God is an unchallenged sacrilege. To put God's name in would be a sacrilege under present conditions and a formalism that merits the condemnation of Amos. And while I am writing, let me add a word about the atomic bomb which you have long singled out for its barbarity. The barbarous thing is not the bomb but war itself. If we are to have war we are going to have the atomic bomb and every other scientific device to kill. There is no difference morally between the atomic bomb and one made of TNT, whether you kill by hundreds or by thousands. Any bomb dropped on a town kills indiscriminately. The whole thing is wrong. And when you say that the atomic bomb was not needed in Japan and that the war was already won, you disregard the careful article by Henry L. Stimson who says that the Japanese were prepared for a last ditch resistance that would have dragged on and cost perhaps the lives of a hundred thousand of our own boys. Instead, we took Japanese lives and the war was over in a week. I believe that it was better so, but of course I am against the whole thing. I see a mass guilt in which I share. May God have mercy on us and help us to go in a better way.—*Rev. Arthur C. Baldwin, Philadelphia, Pa.*



I wholeheartedly agree with your appraisal of the Hiroshima and Nagasaki destruction by American atomic bombs. Having given our sanction to such mass slaughter, other nations are sure to cite that as a precedent for any future war. It would have been far better not to have used the atomic bombs even if Japan had continued to fight and had fought to the last ditch to repel invasion of the main Japanese islands. The bombs which our B-29s were using with such convincing power would have caused the Japanese to surrender in order to save their homes from going up in smoke, but with very little loss of life. We could then have looked the whole world in the eye and our record would not have been dishonored and black-

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MISS MARY DANIELSON, Director

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St. Paul 6, Minnesota

ened by the terrible loss of life at Hiroshima and Nagasaki.—*Emerson B. Manley, Los Angeles, Cal.*



I noted with interest and pleasure your editorial on "Temporary Evangelism and the Continuity of Sin," for I have always felt and practiced that the constant and patient effort of pastor and church was the best method for bringing people to Christ. Nevertheless, even though in the long run the crusade methods have often been disappointing, we should try anything that will shake the world out of its sin

and complacency. However, I could wish that you would confine your talents as an editor to nondivisive issues. After all, we are Baptists and we have a witness. Why not stick to Baptists and avoid affiliations which tend to weaken our emphasis on Baptist doctrines and principles. Baptists by their very genius must come out and be separated.—*Rev. Frank Anderson, LeMars, Iowa.*



For several weeks I have had in mind writing you to express appreciation for your splendid editorial, pic-

tures, and other references on World Communion Sunday. MISSIONS helped to make it our greatest observance.—*Rev. Jesse M. Bader*, Federal Council of Churches, New York, N. Y.

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Your gifts will greatly help our cause and shall be sincerely appreciated. Write to the Seminary at City Line and Lancaster Ave., Phila. 31, Dept. M-91.

I send herewith an article which throws an entirely different light on your editorial about the Royal Prince of Ethiopia and his exclusion from a box seat in Washington's Constitution Hall. I am always an interested reader of your excellent magazine but I deeply deplore the implication of this editorial. Please correct the wrong impression it conveyed.—*Anna L. (Mrs. J. C.) Garth*, D.A.R., Redlands, Cal.

NOTE—Mrs. Garth sent to the Editor a newspaper clipping from a

Washington paper which explained that the Ethiopian Prince was requested to leave his box seat not because of race prejudice but because he did not hold a diplomatic pass for a box seat. His ticket called for a seat in another part of the hall. Neither MISSIONS nor any other periodical that reported the incident charged the D. A. R. with responsibility for what happened.—ED.



Will You Be There?

It is not too soon to make plans to attend the Northern Baptist Convention which will be held in San Francisco, Cal., May 26-June 3, 1949. A large attendance is desired because this is a centennial year in California and Baptists have not assembled in national convention on the Pacific Coast since the annual meeting in 1939 at Los Angeles. Churches that have not yet taken action should do so soon by authorizing their pastors to represent them and by making provision in the church budget for 1949 to cover their expenses.



CHINA and The World Day of Prayer

"THE LORD IS THY KEEPER"

"Helen Keller had expected to visit China so the Shanghai Council of Church Women arranged the World Day of Prayer service for Friday, December 10, in conjunction with her visit. Her visit had to be cancelled, however, so Dr. Wu I Fang of Ginling College took her place" . . . Tears were in my eyes as those women, who are worried about their own country and their own situation, prayed for the people of lands about the world, for the people of Japan and Russia, of Europe and America, India and Africa!

How much the Chinese people need
YOUR PRAYERS and YOUR GIFTS
in these times of desperation!
—Elizabeth Knabe

For information write MISS IRENE A. JONES

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY
152 Madison Avenue

New York 16, N. Y.



HEY! DON'T THROW THOSE BRICKS!

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212 Fifth Avenue, New York 10, N. Y.**

or

**MISS EDNA R. HOWE, Woman's American Baptist Home Mission Society
152 Madison Avenue, New York 16, N. Y.**



ABOVE: THE UNSPEAKABLE SILLINESS OF RACE PREJUDICE AS MANIFESTED IN OKLAHOMA.
BELOW: HONORING A MAN WHO ABOLISHED RACE PREJUDICE

ABOVE: How unutterably silly is the above picture of a lecture room in the University of Oklahoma. One student is compelled by the undemocratic and unChristian segregation law to sit apart from other students in the same course simply because of the color of his skin. This picture was undoubtedly displayed across the earth. What must the world of communism think of this symbol of American democracy and this demonstration in the United States of Hitler's theory of a master race?



LEFT: Former President Charles P. Taft (right) of the Federal Council of Churches at its 40th anniversary meeting in Cincinnati, Ohio, December 1-3, 1948, presenting to Mr. Branch Rickey, Manager of the Brooklyn National League Baseball Team, the testimonial scroll awarded by the Council in recognition of his courage in breaking down the barrier of race in American sport by placing a Negro, Mr. Jack Robinson, on the Brooklyn team. See MISSIONS, January, 1949, page 37

MISSIONS

VOL. 147. NO. 2

FEBRUARY 1949



White Acknowledgement of Black Superiority

FEATURED on newspaper front pages and sports pages, and in editorial columns, was the news that a Negro had been elected Captain of Yale University's football team for the season of 1949. He is Levi Jackson, affectionately known as "Ebony Express" for his gridiron speed. Disregarding the color of his skin his teammates honored him as man and leader. They honored themselves, and they honored Yale by thus exemplifying the spirit of true American democracy that knows no class, race, creed, nor color. "The Yale Football Team did not win all of its games", wrote Mr. Dave Boone in *The New York Sun*, "but against intolerance it ran up the highest score of the year."

This Yale appointment highlighted the past year's gratifying progress in white acknowledgement of Negro achievement and superiority. A Negro was appointed manager of Harvard University's football season. On the Brooklyn National Baseball League Team for a second season Mr. Jack Robinson* played flawless baseball. In recognition of his stand against race discrimination Mr. Branch Rickey, Brooklyn Manager, was honored by the Federal Council of Churches. (*See opposite page.*) In last summer's Olympic Games in London three American Negroes received tremendous ovations for winning first places. One of them set a new Olympic record.

In other realms of life the Negro achieved high distinction. A Negro woman was a member of the Electoral College that elected Mr. Harry S. Truman as President of the United States. A Negro was elected to the City Council of Rich-

mond, Va. In Palm Beach, Fla., his fellow jury-men, all of them white, chose a Negro as their foreman. During the year more Southern cities added Negroes to their police forces. Now 54 cities employ Negro policemen with important results in the decline of race friction and the improvement of morale. In South Carolina for the first time 30,000 Negroes were allowed to vote in a democratic primary election. In Georgia the salaries of Negro teachers were brought more in line with the salaries of white teachers. North Carolina paid to Negro teachers higher salaries than to white teachers. For the first time Negro reporters accompanied a President of the United States. Two Negroes were in the press party on President Truman's Caribbean cruise. A Negro was appointed librarian of Columbia University's famed Burgess Library. The Mississippi Nurses Association voted full membership to Negro nurses. A Negro was elected Class Marshal at Harvard University, an unprecedented honor in the 313 years since its founding in 1636.

Here is a series, and many other instances could be cited, of significant milestones on the long, hard, discouraging road on which the man whose skin is not white is slowly traveling toward recognized full equality. Always it is the task of the Christian Church to lead the way, as the Federal Council of Churches at Cincinnati last December did so magnificently in its Report on Human Rights (*see page 38 in last month's issue*), and to guide mankind eventually into that Christian social order in which the color of the human skin will be accepted merely and casually as a distinctive trait in anthropology, as God intended it to be, and not a stigma of inferiority or a barrier to fellowship or a denial of brotherhood.

*NOTE—Playing 116 games and making a score of .9795 Mr. Robinson was ranked as the best defensive ball player of the year.
—ED.



The World Today



Current Events of Missionary Interest



A train of German refugees moving into what is now Germany, having been expelled from countries adjacent. The Roman Catholic Church rejoices that many of them are Catholics

Roman Catholic Expansion In Postwar Germany

WITH increasing satisfaction the Roman Catholic Church is viewing one result in Germany of the mass expulsion of millions of people from the Baltic States, East Prussia, Poland, Czechoslovakia, Hungary, and Austria into the present severely curtailed territory that is now postwar Germany. Charged with being Germans merely because their ancestors happened to have migrated from Germany 200 or more years ago, these people were inhumanly, ruthlessly, brutally expelled into Germany, with American and British approval, and literally dumped there as millions of refugees. Most of these people are no more German than the Mexicans are Spanish because their ancestors came from Spain 400 years ago and their descendants speak Spanish. Many of these German refugees are Roman Catholics and they have settled in areas that before the war were almost exclusively Protestant. Thus in Saxony, according to *Commonweal* (Roman Catholic paper), the Roman Catholic population has increased from 209,000 to 725,000, in Thuringia from 132,000 to 428,000, and in Osnabrueck from 467,000 to 1,941,000. In Berlin, although 120,000 Roman Catholics left the city or

perished in the bombings, nevertheless a net increase from 600,000 to 650,000 Roman Catholics is reported. This unexpected result of the war is bound to have effect on the future religious life of the new Germany. It will make more difficult the development of a sound democratic way of life among the German people since Roman Catholicism with its authoritarian, almost totalitarian system, is not favorable to democratic freedom. And it reveals the continued need of American Protestant assistance to the Protestant churches of Germany. Present conditions there present a new challenge to vigorous, positive, evangelical Christianity.

Free Churches of Germany Resume Annual Meetings

FOR the first time since 1940 the Association of Evangelical Free Churches of Germany which consists of the Baptist, Methodist, Congregational, and Evangelical denominations, was able again to meet in annual session. For its first postwar meeting the association chose Düsseldorf, one of Germany's most heavily bombed cities and more than 60% destroyed. The association was formed in 1926 for the purpose of "fraternal relationships of the free churches and the cultivation of their mutual requirements

Membership in no way interferes with the independence, individuality, or orders (church polity) of the free churches." German Baptists were thus able to become members without surrendering any vital Baptist principle. The four participating denominations have churches in all four occupied zones of Germany. Guest speaker at the Düsseldorf convention was Pastor Martin Niemüller of the German Lutheran Church. He made a profound impression at a crowded public meeting by his challenge to all the free churches to work together in the spirit of Christ, to be always ready to go the way of the cross, and like the first Christians, to serve all men in fidelity and love. Dr. Paul Schmidt of the German Baptist Union and Methodist Bishop W. E. Sommer, both of whom had attended the World Council of Churches at Amsterdam, shared their impressions of that significant assembly. The free churches of Germany report promising opportunities especially among young people with Sunday school enrolment increased on an average of 56% since the end of the war.

Farewell to Untouchability In the New Constitution of India

EXACTLY one year ago (January 30, 1948), Mahatma Gandhi, the great spiritual leader of India, was assassinated. The abiding influence of his life and spirit was evidenced anew in the decision of the Constitutional Assembly of India to abolish "untouchability" and to lift 60,000,000 outcastes from the status of pariahs to the status of men and women. These downtrodden, oppressed, despised, submerged people may now legally bathe in the rivers, draw water from the village wells, walk without

having their shadows defile the high caste Hindu passerby, and enjoy the rights of citizenship which centuries of caste tradition have denied them. "Victory for Gandhi", shouted the Assembly members when the vote was announced. Throughout his lifetime Gandhi had worked zealously to improve the condition and to remove the social ostracism of this large minority in India's population. He always referred to them as "God's people", because nobody else wanted them. The clause in the new Constitution of India, as adopted at New Delhi, reads as follows,

Untouchability is abolished and its practice in any form is forbidden. Enforcement of any disability arising out of Untouchability shall be a punishable offense in accordance with the law.

While this enactment into law will not overnight change the attitudes of the overwhelming Hindu majority, it does mean the beginning of the end of the caste system that has plagued India for untold centuries. What effect this legislation and the restoration of social status to 60,000,000 untouchables will have on the future progress of Christianity in India will be observed by mission boards with anxious interest. Heretofore the majority of Christian converts have come from the outcastes who found in Christianity the fellowship, brotherhood, and equality which Hinduism denied them. As individual converts and in mass movements they joined the Christian churches. For many of them the sincerity of their Christian profession may now be put to a new test.

Regardless of individual outcomes, the enactment of this legislation by a Hindu Constitutional Assembly is a noteworthy tribute to the social impact and influence of Christianity in India.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

(In this issue with special reference to Race Relations Sunday, February 13, 1948)

THE RACE PROBLEM is not a Negro problem. It is a white problem because the white man is suffering from the deep-rooted satisfaction which he derives from worshiping the color of his skin.—*John J. Duff*



THE RACE ISSUE is very simple. Either a Negro American is a citizen of the United States or he is not. If he is, then he is entitled to all the rights of citizenship. If he is not, then the United States Government should publish to all the world that American democracy has two classes of citizens.—*Channing Tobias*



THE JEW NATIONALIZED RELIGION; the Roman Catholic organized it; the Anglo-Saxon individualized

it; but the Negro emotionalized it.—*Rev. Adam Clayton Powell*



I DEMONSTRATE IN MY DEATH the racial equality I was denied in life.—*A Japanese Suicide Airplane Pilot*, quoted by Prof. Kermit Eby.



SO LONG AS A NEGRO MUST PAY as much for pork chops as a white man, he should receive as much for a day's work as a white worker.—*R. J. Thomas*



RACE PREJUDICE is as thorough a denial of the Christian God as atheism, and a far more common form of apostasy.—*Rev. Harry Emerson Fosdick*

Flags at Half Mast and the World's Quest for Peace

By STANLEY I. STUBER



The state funeral of the late President Edward Beneš of Czechoslovakia. Slowly the cortège moves through the streets of Prague, the capital city

AS MY TRAIN stopped at Cheb, Czechoslovakia, for passport and customs inspection, I noticed that the flags were at half-mast. President Edward Beneš was dead. It was a solemn moment. As I leaned out of the train window to see what was going on at the station, I realized that his untimely death signified the end of an era. Four days later, when I attended the state funeral of this great democratic leader and witnessed the open demonstration of grief among the people, I was not quite so sure whether it was the end of the Beneš dream or the beginning of a new underground struggle for fundamental freedoms and human rights.

On my return through Germany, where I had studied conditions among the Displaced Persons, and reached Paris, I found the flags also at half-mast over the beautiful Palais de Chaillot, the meeting place of the General Assembly

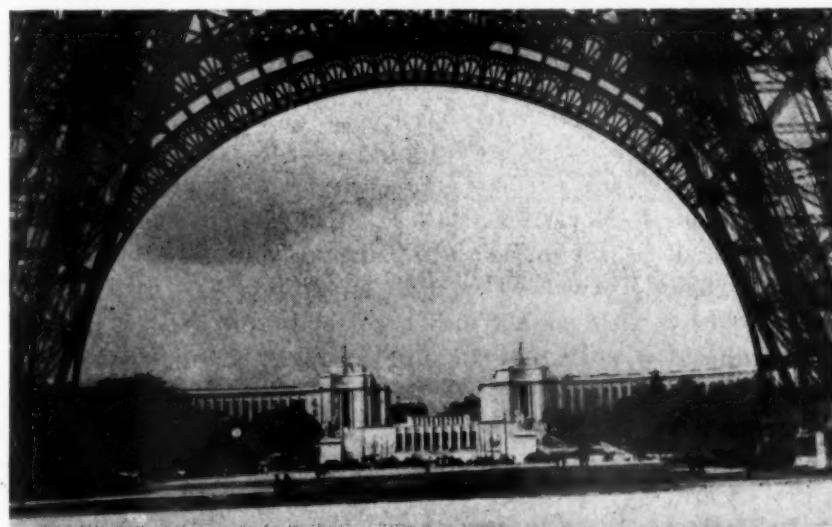
His travels in Europe last summer in connection with attendance at the first assembly of the World Council of Churches in Amsterdam, Holland, took Dr. Stanley I. Stuber to Spain and Czechoslovakia, and likewise enabled him to spend several days in Paris at the sessions of the United Nations Assembly in his capacity as a correspondent of The Associated Church Press. In this article he records some impressions of the state funeral of the late President Beneš of Czechoslovakia and the sessions of the United Nations Assembly in Paris.

of the United Nations. This was in memory of Count Bernadotte who had just been assassinated in Jerusalem. As I attended the special memorial service held by the Security Council

the handicap which flags at half-mast impose upon peace makers rested heavily on my heart. Neither the broken heart of a democratic President nor the bullet-pierced heart of an ambassador of conciliation is the proper preparation for the building of a peaceful world.

While in Czechoslovakia, as Chairman of the Baptist World Alliance Commission on Religious Freedom, the World Peace Movement launched by the Milwaukee Northern Baptist Convention was ever in my mind. I was again conscious of it as I attended the sessions of the United Nations General Assembly in Paris. While in Spain I had found a combination of fascism and Roman Catholicism making the work of the Protestant churches increasingly difficult. In Prague I discovered that armed force is in the saddle. At

Paris I saw peace-making complicated by hot-headed politicians and blind military men working behind the scenes. These observations and experiences convinced me that we had better get out that Milwaukee peace resolution and actually begin to carry out its provisions. Instead of supporting rather blindly increased armament budgets running into tens of billions of dollars, and of promoting a political and military alliance with Franco's Spain, there is now all the more reason for an all-out Christian effort to build a peaceful world. If Baptists, as believers in individual liberty and religious freedom, will take the lead in the peace movement they will discover, sooner or later, that they have allies around the world, even in the countries behind the Iron Curtain.



LEFT

The Palais de Chaillot in Paris which the French Government remodelled into a commodious and well-equipped headquarters for the United Nations. The photograph is from the base of the famous Eiffel Tower

RIGHT

The General Assembly of the United Nations in session in the Palais de Chaillot in Paris where this world organization for global peace held its sessions from September until its adjournment just prior to Christmas



This was evident in Prague. On the day before the state funeral the body of Dr. Beneš rested in the impressive Monument of Liberation on top of a high hill on the outskirts of the city. Anxious to pay my tribute I walked up the hill, using my U. S. passport to pass the guards stationed along the way. On the crest of the hill hundreds of people were waiting in line. Some had waited all night. Most of them carried flowers. Many had baskets with food. All had made this a memorial pilgrimage.

Realizing that if I had to take my place in line, it would take me hours to get a glimpse of the dead President, I took courage and went up to a Czech officer with my U. S. passport and other credentials. When he finally learned what I wanted he assigned a soldier to marshall me in at once. While the officers outside had warned me not to take pictures, once we were inside the monument the soldier pointed to my camera, and nodded his head. It was my signal to take pictures which I proceeded to do.

I shall never forget the sight of the Czech people passing the body of their beloved leader. Nor will I ever forget the sound of mass weeping. The flowers and the tears were symbols of the love they carried quietly and heavily in their hearts. At the special memorial service held by the Czech Assembly, on the next morning I saw no tears; but during the state funeral later in the day, the common people again expressed themselves freely. They were heartbroken.

By using my Associated Church Press Card, along with a special pass which the Police Department of Amsterdam had given me for the Queen Wilhelmina Jubilee Celebration, I was given a pass which permitted me to break through the lines, held back by 7000 armed communist factory workers, and to enter the National Monument where the funeral was held. I cherish flowers today which I picked from the beautiful floral pieces—the largest I have ever seen anywhere—which were crowded into the hallway and funeral chamber. It was interesting to note that the clergy of Czechoslovakia, Protestant and Roman Catholic, was represented here and marched as a part of the funeral procession.

As I passed communist headquarters, and noticed a huge black flag flying from the side of

the building, one of our Baptist leaders of Prague exclaimed, "Crocodile tears!" That was probably true. But I am sure on the basis of what I saw and of my conversation with several citizens, that the large majority of people expressed their true feelings at the Monument of Liberation and during the funeral procession. Czechoslovakia is today a very sad place. On my tour of Europe before the Baptist World Congress at Copenhagen in 1947, it seemed like getting back to America when I entered Czechoslovakia. But not so in the summer of 1948. The note of freedom has gone. Dread and fear have taken its place. Many times I found myself suddenly looking behind me as I walked the streets of Prague for I had a feeling that I was being followed.

In evangelical Christianity there is now not much choice between Spain and Czechoslovakia. In both places Protestantism is free within certain limits. Czechoslovakia has separation of church and state. Our Baptist work still goes on as usual—with the addition of "Action Committees" which must report to the Government. Nevertheless there is a feeling of fear. "What will happen next?" In Spain it has already happened. Persecution is taking place. In Czechoslovakia it may happen any minute.

In a world situation like this, much depends on the United Nations. There is real hope in this organization if the United States will let it do what it was established to do, maintain the



Czech lovers of freedom placing floral tributes before the casket of the late President Edward Beneš

peace *after* the peace treaties had been signed. Instead of by-passing the United Nations, and reversing American policy decisions over night, the United States should strengthen it by using it and by supporting it. Then the various United Nations committees, councils, and commissions will have time to lay the foundations upon which peace can be built. As our Milwaukee Convention Peace Movement resolution says, "we must make use of creative Christian forces rather than rely chiefly upon military strength and strategy; we must press for positive programs which have immediate

possibilities for peace and international justice." The United Nations, I feel sure, is on the side of Christian principles and therefore should have hearty American support.

Before I departed from the Palais de Chaillot in Paris the flags were once more at full-mast. While the world must pause for the moment to pay tribute to leaders who have died for the cause of peace, it is essential that after the period of mourning the world get busy carrying to completion the peace programs which they inaugurated. Victories for world peace cannot be won if the flags are always kept at half-mast.

The Czechoslovakian Parliament in memorial session in honor of the late President Edward Benes



Most of the men standing in tribute to their deceased President are now under communist domination

Brotherhood the Basis for World Peace

The Message from the Federal Council of the Churches of Christ in America to be read in the churches of all denominations on Race Relations Sunday

February 13, 1949

Be kindly affectioned one to another with brotherly love; in honor preferring one another — Romans 12:10

DIVINE Love makes Christian brotherhood different from every other kind of human association. This love requires for every person justice and full opportunity because of his dignity and worth as God's creature and the object of His redemptive love. To profess to love God and to give offense to our brother because of racial difference is to sin. The love of God and the love of our fellowmen go together.

Christians, therefore, face the task of making love a reality in their own lives by the practice of brotherhood. There are persons, known and unknown, who in spite of difficulties live lives of real Christian brotherhood with those of other races. Some individuals, however, fear the loss of personal status and community influence which they assume the practice of Christian brotherhood in race relations would bring. In practice they allow such fear to outweigh the belief that the brotherhood of love under the Father-

hood of God is the highest goal of life. They do not apply Jesus' words: ". . . seek ye first the Kingdom of God . . ."

The practice of Christian love calls for continuous examination of human motives, for courageous and intelligent facing of worldly pressures from without and emotional pressures from within, for complete and daily dedication to Christ.

The Christian Church can point to experiences within its own life which are examples of brotherhood. An impressive illustration of this was found in the Christian fellowship achieved by representatives of many races in the first Assembly of the World Council of Churches at Amsterdam, Holland, in the summer of 1948. There is also a challenge in its statement:

". . . the Church has failed most lamentably, where it has reflected and, by its practices, then sanctified the racial preju-

dice that is rampant in the world. And yet it is here today that its guidance concerning what God wills for it is especially clear. It knows that it must call society away from prejudices based upon race and color and from the practices of discrimination and segregation as denials of justice and human dignity, but it cannot say a convincing word to society unless it takes steps to eliminate these from the Christian community because they contradict all that it believes about God's love for all His children."

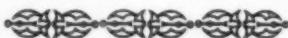
The churches must recognize in our own nation the unrighteousness of segregation and such racial injustices as denial of the right to vote; the actual inequality of the so-called "separate but equal" opportunities in education, health, public services; racial discrimination in employment; racial restrictions in housing, and sometimes the use of law and mob violence to enforce these practices. To their hopes and prayers for peace the churches must add evidence of Christian power to uproot seeds of racial conflict in the community.

The warning is clear and grows swiftly clearer that judgment awaits us if we fail to practice love. In the

words of John's Epistle: "He who hateth his brother . . . walketh in darkness and knoweth not whither he goeth." The failure to heed the warning has resulted in the sharp racial division of our own nation. It is essentially the cause for the fear and hatred that hover over all the nations of the earth.

How can we Christians expect the nations to settle their problems on grounds of justice if we continue to withhold justice from brothers of another color? What can we say to the non-Christian peoples of the world? How can our nation take effective leadership in developing an international bill of rights if we do not live up to our own Bill of Rights?

We must face this responsibility not only on Race Relations Sunday but every day. We must break away from every unchristian racial relationship now. Individually and in the fellowship of the Church, Christians must take the lead in correcting racial injustices and in strengthening the spirit of brotherhood. In the brotherhood that Christ has revealed as the will of God, there is healing for the nations and a solid foundation for lasting peace.



Religious Segregation in the United States

By HAROLD E. FEY

THE REASON why segregation is not a good thing is that we are all members of the family of God. He has made us to be brothers. When we behave in any other way we get into trouble. This is true of national segregation which is called isolationism. We see what turmoil isolation has caused and is causing in international affairs. Racial segregation is also a prolific mother of dissension, and so it has been repeatedly denounced by the Federal Council of Churches. The segregation of women, which was formerly practiced by keeping them away from educational and economic opportunities, is now almost gone in this country and it is fast disappearing even in Moslem lands. India in its new constitution recently outlawed untouchability and so the segregation of 60,000,000 outcastes is on the way out.

Religious segregation is an equally bad thing, but it is more difficult to uproot. It exists all over the world and is a bigger problem here than almost anywhere else. It is the spirit which

A stimulating discussion as to what American Protestants should do to counteract the efforts of the Roman Catholic hierarchy in the United States to break down the historic American principle of the separation of church and state. It should be read in connection with the observance of Brotherhood Week, February 21-28, 1949

causes a man to use the word "brother" to salute only persons of his own denomination. Against this spiritual segregation the Christian faith is slowly making headway but it has a long way to go. The world Council of Churches at Amsterdam recognized that the deepest rift in Christianity is that which has developed between Protestant and Catholic concerning the church. If this world conference could not escape this issue, we will have to face it too.

Segregation was once imposed on Catholics by the hostile reception they received when they

came as later immigrants with a different religion. That we must confess with contrition. But it is now imposed on them by their own church. That we must recognize with concern.

In the United States the Roman Catholic Church is governed by a hierarchy of about 150 cardinals, archbishops, and bishops. Each is appointed by the Pope at Rome, who is an Italian, and each is responsible to him alone. They are all keenly aware that the Pope maintains his own representative in Washington to report their actions. This representative is another Italian, an archbishop who is called the Apostolic Delegate. So religious segregation here is determined by the Pope.

About one-sixth of the American people are Roman Catholics. It is no easy task to segregate them from the remaining five-sixths, and fortunately their isolation is far from complete. By far the most effective method of segregation is that provided by the Catholic school system. It covers the entire educational process, from kindergarten to university, and has under its tutelage around 3,000,000 children and young people. If all Roman Catholics obeyed the law of their Church and sent their children to Catholic schools, this number would be doubled. But as far as it goes, the Catholic system deprives these young people of full participation in their American heritage. It gives them a distorted view of the causes which brought about the settlement of America and which led to the establishment of our system of universal public education.

Because our educational system is fundamental to our existence as a free and democratic people, Catholic young people enter into citizenship with a handicap not overcome by the fact that their schools are required by law to teach a minimum curriculum along these lines.

The Roman Catholic school system is generally not as advanced as the public system with which it is in open competition, but it has to come as close to the public school standard as possible. This takes money. It is contributed by Roman Catholic Church members. As public educational standards are raised, the cost of the Catholic schools increases. To meet these rising costs, the Roman Catholic Hierarchy is engaged in a campaign to secure public funds for the sup-

port of their sectarian schools. *They make the astonishing claim that they are entitled by right to a share of public funds but that the public which would contribute funds from taxes has no right to determine the teaching in Catholic schools.*

The fact that the granting of public funds for sectarian education is illegal and unconstitutional ought to make a difference; but it does not. At the latest annual meeting of the Roman Catholic hierarchy in Washington in November, 1948, the ecclesiastics there assembled devoted a large part of the public statement issued at the close of the meeting to an attack on the principle of the separation of church and state. They condemned the United States Supreme Court for deciding twice in the past two years that the wall of separation between church and state must be kept high and impregnable. The court declared that no public funds may be used for the support, directly or indirectly, of any church or church school. The hierarchy announced its intention to get the Supreme Court to reverse itself. If it succeeds and thereby gains a foothold in the public treasury, its schools will increase while public schools will decline. The segregation of the Catholic sixth of the people will then be made more complete and America will become more deeply divided than ever. It must not be permitted to succeed.

Other devices used to segregate the Roman Catholic people from their American neighbors can only be mentioned. Biological segregation is attempted through marriage regulations. Journalistic segregation is promoted through the Catholic press, which claims a circulation of over 10,000,000. Segregation of professional life is encouraged through Catholic organizations for doctors, nurses, lawyers, journalists, librarians, teachers and even bar tenders. The Association of Catholic Trade Unionists, familiarly known as ACTU, has developed considerable strength in the labor movement. This disciplined pressure organization raises serious problems for labor leadership. Roman Catholic war veterans have their own organizations. So also do hospital administrators, social workers, postal clerks, policemen, firemen, and advertisers.

What can we do about the spiritual segregation of one-sixth of the American people? The worst thing to do about it is to try to "fight fire

with fire." Secret organizations such as the Ku Klux Klan, are unchristian and undemocratic.

The best course is the most Christian. It is Christian to overcome evil with good, to combat secrecy with candor, to counter suspicion with good deeds, fear with faith, ignorance with knowledge, segregation with fellowship. This can better be done through our churches than in any other way. Our first obligation is to support our churches and all their work more effectively than ever before. In the Christian fellowship there can and should be open discussion of the most difficult issues, including this of segregation, in a spirit of truth and love. Only a strong and cooperative Protestantism, courageously and openly maintaining the democratic principles which are written into the American constitution, can save our country from the consequences of further segregation.

The second thing we can do about it is to preserve and extend our public schools. The education which 25,000,000 American children receive in these schools is not "secular" and "godless," as the Catholic critics of the schools continually affirm. The public schools are a direct outgrowth of the Protestant Reformation. In their essence they are deeply religious. The early American colonists believed that each person ought to read the Bible, so that he could learn the will of God without having to take the word of a priest about it. So schools were founded, which in time evolved into the free and universal public schools we know today. The fact that church and state must be kept separate does not mean that the schools cannot make a reverent and religious approach to all teaching, or that they are not competent to teach the history, literature and art of religion. But the institutional functioning of church and school must be kept separate. It is not right that the church should claim one cent of tax funds levied for public schools.

A third thing we can and should do to restrain the spread of religious segregation is to take the responsibilities of American citizenship more seriously. Almost half the voters in the United States did not go to the polls in the recent presidential election. A civic conscience that can permit that to happen is decadent. When half the people of a democracy abdicate their most important duty as free men, the other half cannot

long hold back the tide of religious or political authoritarianism. Eternal vigilance is still the price of liberty. That applies to us all.

Concretely this means vigilance in support of the public schools. Hard civic work is necessary in legislatures and city councils and courts. It is needed to defeat the pinchpenny Protestants who always ally themselves with the Catholic opponents of public education to keep the schools and the teachers on a starvation basis. When violations of our liberties occur, as they continually do, the violators must be taken to court. That happened recently in New Mexico, when the Roman Catholic Church took over the public schools in the small community of Dixon, and the Protestants had discovered that the Roman Catholic Church was benefitting to the tune of \$375,000 a year from the public school funds of New Mexico. Now 136 nuns and priests no longer teach in public schools and the state is using its tax money for public education.

In North Dakota recently the Protestants, with the help of perceptive and liberal Roman Catholics, won an election in which the issue was whether nuns can any longer teach in public schools in their religious garb. In Wisconsin a similar combination defeated Catholic efforts to transport parochial school pupils at public expense, which, if secured would have gained a foothold for the church in the use of public funds for sectarian purposes.

A great American Roman Catholic once issued a statement which expresses the opinion of the majority of lay members of his church. It is our responsibility to help that majority find means of effective expression so that this may become the policy of the church. This Catholic layman said:

I believe in the worship of God according to the faith and practice of the Roman Catholic Church. I recognize no power in the institution of my church to interfere with the operation of the Constitution of the United States or the enforcement of the law of the land. I believe in absolute freedom of conscience for all men and equality of all churches . . . in the absolute separation of church and state.

The author of that statement was Alfred E. Smith; the date was 1928. And now, 20 years later, we are still waiting for the Roman Catholic Hierarchy, to take the same attitude.



ABOVE

The student body of Morehouse College, Atlanta, Georgia, with seniors in academic gowns, at the annual memorial service at the grave of the late Dr. John Hope who served for 25 years as its president. His biography, by Rudgeley Terrence, was reviewed in December Missions, page 610



LEFT

Dr. Benjamin E. Mays, President of Morehouse College since 1940 and the author of this article. He was Vice-President of the Federal Council of Churches of Christ in America in 1944-1946 and is the only Negro, and one of five Baptists, on the Central Committee of the World Council of Churches

World Aspects of Race and Culture

By BENJAMIN E. MAYS

FOR good or for ill, we can no longer live in isolation. Whether we like it or not, what happens in one corner of the earth resounds around the world. In attitudes and ideas, we may be thousands of miles apart; but in time and space we are very near. The press, the radio, the airplane, and sheer economic necessity now make isolation impossible.

This is true even in the area of race relations. What one nation does has its effect upon other nations. There is no doubt in my mind that Hitler's attitude toward the Jews had its repercussions for ill in other parts of the globe. During the early stages of the Jewish persecution in Germany, I happened to be on the campus of

A distinguished president of one of America's outstanding colleges for Negroes (See WHO'S WHO on page 65), discusses the disappearance of isolationism and its implications for race relations in that what happens now in one nation has inevitable effects upon the policies, attitudes, and practices of other nations. You will agree that this is one of the most intelligent, comprehensive, constructive, and stimulating discussions of race relationships that you have ever read.

a western university. I disagreed with a student who advanced the thought that the brutal treat-

ment heaped upon the Jew in Germany would make the rest of the world more sympathetic toward and less prejudiced against the Jew. I argued, to the contrary, that what Hitler was doing to the Jews in Germany would tend to make it harder for the Jews everywhere.

I still believe that, on the whole, my position was sound. I believe there were thousands of people throughout the earth who disliked Jews and who would not themselves have had the Jews slaughtered; but they were silently glad when Hitler slaughtered them. If this is stated too strongly, let me soften it and state it this way. Although there were many people who deplored what Hitler did to the Jews, silently or openly they admitted that they could understand why he did it. I heard as much here and in Germany. An American who had lived in Germany 20 years and who condemned what Hitler was doing to the Jews, nevertheless expressed sympathy for him in the same breath by saying that the Jews in Germany did own too much wealth. The man who hated Jews found justification for and support of his prejudice in the Hitler program.

And strangely enough no country offered the Jews a haven of rest during the whole period in which 6,000,000 Jews were being killed and starved. Great Britain and the United States could have opened their doors generously, thus relieving the pressure on Palestine. But they did not. The trend that emanated from Germany under Hitler did not ease the prejudice against the Jew. I believe it increased it.

Likewise I believe that America's attitude toward the Negro has had its ill effects upon peoples everywhere. I have experienced it first hand in England and in Cuba, and I have felt it and heard it in conversations in other parts of the world. The denial of hotel accommodations in London in 1937, after reservations were made and confirmed, and the refusal of the American Express Company in London to book me and my family on a tour of the continent were directly traceable to American influence. The Express company's agent said frankly he could not book us with white people because the American whites would object. He offered us separate accommodations at a much higher price. We refused. In Havana in 1941 an un-

successful attempt to deny us hotel accommodation with the confirmed reservations in our hands could be explained in the same way. On this point the experience of Negro soldiers on foreign soil would be eloquent testimony. Even persons who have no prejudice as such entertain distorted notions of the Negro. Last summer a Belgium woman on the *S.S. New Amsterdam* wanted to talk about Negro-white relations in the United States. She could not understand our segregation. In an unguarded moment, she exclaimed: "I understand that Negroes are wild; but it seems that this could be overcome with education and training."

Foreign students who study in this country, even colored students from Asia, almost invariably avoid too much mingling with Negroes. Practically none study in colleges and universities for Negroes. If they were found only in the great universities such as Yale, Harvard, Chicago, and Columbia one might conclude that they were seeking the prestige that these universities command. But when they are found scattered about all over America in colleges that have no more, and often less, prestige than many colleges for Negroes, one can safely conclude that they do not desire Negro contact. Even in the south where colleges for Negroes exist in large numbers, the foreign students are found in the white colleges. And it is quite understandable. The Negro is segregated and "jim crowed" in America. Discrimination meets him almost everywhere. I doubt if there is any spot in America where no discrimination at all is practiced against the Negro. So the Japanese, Chinese, Indian, and Filipino students move in so-called white circles and tend to treat Negroes as the American whites treat him. The respect for the Negro's person will increase everywhere in proportion as respect for it increases in the United States.

This reciprocity works not only on a world scale, but on the domestic front as well. In the area of Negro-white relations, the south has influenced the north and the north has influenced the south. Despite the howl of the south, the Negro's plight in the southern states would be worse without the influence of the more liberal non-segregated, north. And the condition in the north would be better were it

not for the strong influence of the south upon the north. In national gatherings where the Negro is involved, I think I have seen delay and hesitation on the part of the northerners *until they sensed the southerners' attitude*. It frequently happens that an issue is voted over after a staunch southerner takes a forward stand. If the southern Congressmen were to experience a change of heart, all of President Truman's Civil Rights measures would go through with little opposition, even the Fair Employment Practice Commission. Although the east and west could do it, they will hesitate to pass some of these measures over southern opposition. The more liberal the north becomes, the greater the pressure upon the south. But I believe the greatest gain in race relations for the country at large will come when the south takes on a truly liberal attitude where the Negro is concerned.

I have no love for communism. I hate its atheism and I deplore its denial of freedom. I hate all forms of totalitarianism in which the individual exists for the state. But there is one element in the communist program which I call good, and that is its attitude toward and its treatment of different racial groups. I have not been in Russia; but foes and friends alike who know Russia first hand admit that Russia's racial policy is superior to our own and to that of most of the other countries. It is so unfortunate that in the area of race a country with Russia's philosophy has to take the leadership over the democratic and the Christian nations. It may account, in part, for communist success in several areas of the earth. At Amsterdam the World Council of Churches admitted that, for in its report of Section III it declared:

Christians should ask why communism in its modern totalitarian form makes so strong an appeal to great masses of people in many parts of the world. They should recognize the hand of God in the revolt of multitudes against injustice that gives communism much of its strength. . . . Christians should realize that for many, especially for many young men and women, communism seems to stand for a vision of human equality and universal brotherhood for which they were prepared by Christian influences. . . . All should understand that the proclamation of racial equality by communists and their support of the cause of colonial peoples make a strong appeal to the

populations of Asia and Africa and to racial minorities elsewhere.

However much we may hate communism, I believe its total impact upon democracy and Christianity in the area of race is good and wholesome. My prayer to God is that democracy and Christianity will usurp leadership in this field before it is too late. It is utter stupidity for Christian nations to allow atheistic and humanistic Russia to set the pace.

Fortunately many things have happened in recent years to give one hope and challenge. I can hardly see anything hopeful about World War II except the fact that fascism and nazism were defeated on the battlefield, at least temporarily. But when a war is fought, it must be fought on ideals, and the ideals must be all inclusive. We may not mean what we say, but we must say that we are fighting for freedom and a better world for all peoples, irrespective of race. That is what we said about World War II. So the "little folks," the "backward peoples," believed what we said and thereupon they began to wiggle their toes for more space and less pain. I am convinced that our World War II pronouncements helped India, made the Africans restless, and stimulated Negroes in the United States. Then, too, there are people everywhere who believe in freedom and who insist that we must implement our ideals. World and national bodies are speaking out in the most eloquent terms. Secular and religious bodies are not silent on the question of race and culture.

The United Nations recently adopted the report of its Human Rights Commission which is an attempt to set up an International Bill of Rights which, if implemented and established, may be "as much a part of international life as our own Bill of Rights is a part of our Constitution." The report contains two parts—A Covenant on Human Rights and a Declaration on Human Rights. The language on race is clear and concise on both. Among other things, the Declaration states that:

All men are born free and equal in dignity and rights. They are endowed by nature with reason and conscience, and should act towards one another like brothers. We are equal before the law regardless of office or status. . . . Everyone has the right every-

where in the world to recognition as a person before the law and to the enjoyment of fundamental civil rights. . . . Everyone, without discrimination, has the right to take effective part in the government of his country. . . . Everyone has the right to work . . . to receive pay commensurable with his ability and skill, to work under just and favorable conditions, and to join trade unions for the protection of his interests in securing a decent standard of living for himself and his family. . . . Everyone has the right to education." It is made clear all through the Declaration that these rights and freedoms are to be enjoyed "without distinction of any kind, such as race (which includes color), sex, language, religion, political or other opinion, property status, or national or social origin.

Although the report of the World Council of Churches is not as detailed as the document of the United Nations, the World Council did not mince words on the subject. It spoke out in several places against segregation and discrimination. Speaking of the divided church, Section I says:

Even where there are no differences of theology, language, or liturgy, there exists churches segregated by race or color, a scandal within the body of Christ. We are in danger of being salt that has lost its savor and it is fit for nothing.

The report of Section III is equally clear:

If the Church can overcome the national and social barriers which now divide it, it can help society to overcome these barriers. This is especially clear in the case of racial distinction. It is here that the Church has failed most lamentably, where it has reflected and then by its example sanctified the racial prejudice that is rampant in the world. And yet it is here that today its guidance concerning what God wills for it is especially clear. It knows that it must call society away from prejudice based upon race or color and from the practices of discrimination and segregation as denials of justice and human dignity, but it cannot say a convincing word to society unless it takes steps to eliminate these practices from the Christian community because they contradict all that it believes about God's love for all His children.

Speaking further of the churches, the report of Section IV declares:

With all the resources at their disposal they should oppose enforced segregation on grounds of race or color, working for the progressive recognition and application of this principle in every country. Above all it is essential that the churches observe these

fundamental rights in their own membership and life, thus giving to others an example of what freedom means in practice.

The concern on the national scene in the United States is praiseworthy. The Federal Council of the Churches of Christ in America took a most advanced position when at its meeting in March 1946, it announced:

The Federal Council of the Churches of Christ in America hereby renounces the pattern of segregation in race relations as unnecessary and undesirable and a violation of the Gospel of love and human brotherhood. Having taken this action, the Federal Council requests its constituent communions to do likewise. As proof of their sincerity in this renunciation they will work for a non-segregated Church and a non-segregated society.

At its 40th anniversary meeting in Cincinnati, Ohio, December 1-3, 1948 (*See Missions, January, 1949, pages 36-38*), the Federal Council reaffirmed its Columbus' position and went further to deal with human rights. Declaring that: "All men are God's creatures and have infinite worth in His sight," the Council went on record as urging that every person without distinction as to race, color, sex, birth, social or economic status, or creed, has the right to full opportunity to participate in the economic resources of the community; in the social and public life of the community; and the right to participate in the political life of the community. All of these participations were recommended on a non-segregated basis.

The most significant documents on the American scene are the Report of the President's Committee on Civil Rights, and the President's recommendations to Congress that some of the Committee's recommendations be put into operation. This report and the President's four recommendations to Congress, that we abolish segregation in interstate travel, put an end to lynching by Federal Legislation, pass legislation in favor of fair employment, and pass an anti-poll tax law, rocked the United States from center to circumference. The Committee's report and the President's recommendations divided the Democratic party, gave birth to the Dixiecrats, and split the solid south.

I do not agree with those who argue that the cause of race relations was set back by these

acts. The cause was set forward as the future will prove. No righteous cause can ever be set back by frank discussions in the open air. We may argue as to the method. But no honest moral person can advocate or condone lynching. No fair-minded person can argue for discrimination in employment on the ground of race or color or religion. Every reasonable mind will have to admit that the poll tax is a political barrier. Those who understand the fruits of segregation must admit that it is a badge of inferiority imposed by the strong upon the weak. The net results of the President's program will be good. The fact that Mr. Truman was elected despite his Civil Rights Program is some proof that millions of Americans agree with him.

Finally some few gains are being made on the home front. Although the Federal Courts had to be used, in some sections of the south the ballot is being achieved and salaries in education are being equalized. Negroes have made gains in both industry and government. Negroes are professors in universities of the east and west. Lynching is still with us, but I think it is on its way out. Although moving at a snail's pace, the Negro is getting a little more justice in the courts of the south. The Negro is in Big League baseball and Negroes are respectively captain and manager of the Yale and Harvard football teams. Amherst has elected a Negro to a Greek letter fraternity. The Negro is perplexed, but not unto despair. The forces of right are on the march.



The Master's Children

When the missionary awoke she realized it had been a dream

By ANNIE LOCKE MACKINNON

AWEARY missionary once fell asleep as she rested after a hard day's work. And as she slept she dreamed that report had reached her that the Master was coming. At once she began to make ready for His coming. She sent messengers north, east, south and west to call all the children together.

Day dawned and the children had come from all over the world. There were brown children from India and Iran; black children from Africa, and yellow children from China. There were red children and white children.

Then she began to arrange them on benches. As far as the eye could reach there were rows and rows of benches filled with children. She did so want them to be all alike in the eyes of the Master when He came. So she placed the white children in front, then the red children, then the brown, then the yellow and then the black. But when she looked them over she did not like to have the black children so far away. So she brought the black children down to the front, but that left the yellow children so far away.

Then she brought the yellow children down in front, but that left the brown children far back among the shadows.

She did not know what to do. She was anxious to have them ready and right for the Master's coming.

She bowed her head in thought, and as she thought, the children began to play with one another, and so became all mingled together. No two alike were at any one place.

Suddenly the missionary heard the steps of the Master approaching, and she bowed her head in shame because she was not ready. Then she felt the Master's hand in blessing on her head, and when the Master spoke she looked up at the children. Something wonderful had happened. She saw no little black, red, yellow, brown or white children. All were just children, in the presence of the Master and all were alike.

NOTE—The above story of a dream was originally published in February, 1917 in *The Storyteller's Magazine*. It is as relevant and timely today as it was 30 years ago.—Ed.

When the Church Moves to the Campus

By RONALD V. WELLS

ACCORDING to the members of the First Baptist Church of Ames, Iowa, "The students are our primary responsibility." Consequently, Baptist students coming from all over Iowa, as well as from other states, have found in the church and in the student center a vital program to meet their needs and interests. Last fall they found a new and challenging development facing them. The church is moving to the campus! On an excellent site, one-half block from the central campus and adjacent to the fraternity and sorority section will be erected a new Baptist church and student center.

The steady increase of student enrolment, including for the first time in the history of most universities, married men with families, has been reflected in the all time high of 450 Baptist preference students, whom we regard as our primary responsibility. In 1930, when the Roger Williams House was built for a student center the college enrolment stood at 3,000. Today it is over 9,000. The net result is that all our facilities are totally inadequate for an increasingly vigorous program. Overcrowding is the word for it, both in the church and at the student center.

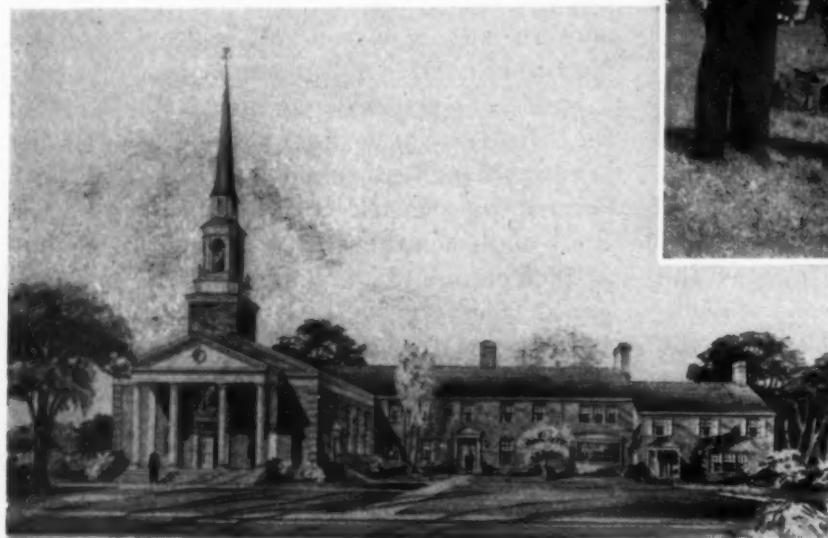
A second major factor contributed to this decision. The town of Ames is divided by a half mile strip of college owned farm land. Down-

When a Baptist church regards college students in its community as its primary responsibility the church must locate its house of worship and arrange its program of service to meet their spiritual needs and interests. This is the challenge faced by the First Baptist Church in Ames, Iowa, as its pastor here sets forth.

town Ames, in which the First Baptist Church now exists, is two miles east of the college with its own "campus-town business section" and large residential section. A majority of students live in campus town. Downtown churches have always been confronted with the problem of attracting students to downtown facilities. Several churches such as ours, in cooperation with state and national societies, particularly the Board of Education and Publication of the Northern Baptist Convention, have helped reduce this problem by building student centers



ABOVE: Prof. George Hartman breaking ground for the new First Baptist Church, Ames, Iowa, which will minister to an immense student constituency. LEFT: Architect's sketch of the new church and student center



in the college area. At best this is a *divided program*. All our Sunday morning student classes must be transported downtown for the morning worship.

Despite this handicap of a divided program, the student center, which is also the parsonage, and church office, has been "a home while away from home" where students could find Christian fellowship, education, inspiration and service. Over the past four years, more than 100 Baptist preference students have shared each year in the program of the center. With both buildings overcrowded, and faced with a permanent increase of Baptist preference students, we



The Roger Williams Club at a regular meeting planning the program. This means good practice for tomorrow's church laymen and women

have started our new building in order to minister more effectively to Northern Baptist students who come to Iowa State College.

Four years ago the church decided the time had come to meet squarely these two major problems of overcrowding and a divided program. A thorough study was made issuing in the decision to build. Plans were drawn, and the present church property was sold with a possession date of May 1, 1949 given in the contract. By 1947 plans were well set for a structure estimated to cost \$135,000. Then in the face of rising costs, the plans were modified as far as possible without destroying the utility of the new building. To build the present structure as pictured will cost approximately \$300,000.

Finances were the next concern of the church. With a resident membership of 325 in a distinctly college and small business community, with no large industry in Ames, could we raise the money? With hope in our hearts, faith in



A section of the Roger Williams Club at a Sunday evening meeting. Students fill the main room, the porch, and overflow into the main hall

the significance of this for the Kingdom of God, and with plans in our hands, we set about to raise \$5,000 each year for four years. At the end of this time we had raised from among our local constituency \$22,000. During two of these years the church accepted its share of the World Mission Crusade and contributed \$7,600. In addition its unified budget has been over \$1,500 each year. Additional sums have been granted from the Church Extension Reserve Fund and the World Mission Crusade. Further income was derived from the sale of the church and the Roger Williams House. Thus, by May of 1948 we had a total of \$140,000 available for our new project—enough to have built the church three years ago, but only half enough for now. In 1946 we purchased the finest lot in all of campus-town for our new church. Now we find ourselves with only one year left in the old church. Fortunately, in the sale of the Roger Williams House, we do not have to give possession until we can move into our new quarters.

Since there was no turning back, the church was confronted with the new task of raising an additional \$160,000 for the completion of the proposed edifice. A new campaign was launched which resulted in the subscription of \$31,000 for a 30-month period. The most remarkable feature is the response of the students. One-third of our constituency is made up of students. Of the \$31,000 pledged, the students subscribed \$10,500. It means something to be a student in our program!

Plans, pledges and progress have brought us to the place of beginning. In this our 80th year

of Baptist witness in Ames, we have a church to build and the remaining \$130,000 to raise. There are those who have asked how we dared to go ahead in times like these. To them our answer has been this—"We feel there is no greater task for us than an adequate ministry to these Baptist young people who come to our campus." Our aim is to surround your sons and daughters with the finest kind of Christian environment which it is possible to give to college students.

Ours is a fourfold task. 1. To provide a home away from home for Baptist Students. 2. To train students for active service as Baptist laymen in the local church after graduation. 3. To keep our fine Baptist youth active, enthusiastic Christians during college years. 4. To aid in the development of a mature Christian faith during these years of intellectual growth.

To this end, we build! We shall do everything in our power to see this through ourselves, yet in the very nature of the situation, we cannot do it alone. There are, we believe, individuals within our denomination who share our concern

and who can see the tremendous significance of this work, a work which has sent at least six from here into the mission fields, others into the ministry, while the great majority have gone to the American communities where they live and there to become active laymen in many of our churches.

Although this tells the story of one particular University Student Center, it might be told of more than 50 other similar centers. Our Board of Education and Publication of the Northern Baptist Convention in cooperation with many State Conventions carries on this type of program in many college communities. Student problems, questions of vocation, of rethinking religion in the light of newly acquired learning, of personal adjustment, these are the daily concerns of the University Pastor. Student needs, for friendship, guidance, encouragement and ideals are of paramount importance in such a program. There can be no task more stimulating than to work with some of America's finest young people, and the potential leaders of tomorrow's Baptist churches.



An overflow crowd of students in the east room of the church school at a regular Sunday morning worship service. This is typical of student church attendance throughout the year

FACTS AND FOLKS

► DR. PAUL H. CONRAD at its annual meeting in Kansas City, Mo., November 19-21, 1948, was elected President of the United Stewardship Council of the Churches of Christ in the United States and

News brevities reported from all over the world

Canada. The Council is an association of the stewardship departments in 28 Protestant denomina-

tions, 23 in the United States and five in Canada. Dr. Conrad was promoted from the vice-presidency. He had also served for several years as Chairman of the Council's Education and Publication Committee.

Baptist members in the Council include Reuben E. Nelson, Stanley I. Stuber, Edwin W. Parsons, Harold Geiser, Carrie Dollar, Earl F. Adams, and Harry S. Myers. The last mentioned continues as the Council's Secretary-Treasurer. President Conrad takes on this large responsibility at a time when stewardship is being promoted as a major imperative in the leading denominations. For Northern Baptists the year 1949-1950 will be marked by a great Stewardship Advance (*see page 94*), which follows the Crusade for Christ through Evangelism. He will serve as its Executive Director with Dr. Shields T. Hardin, pastor of the North Orange Baptist Church in East Orange, N. J., as Chairman.

► IN THE VICINITY of Swatow, South China, eight Baptist churches have been rebuilt and three have undergone major repairs, reports Missionary Loren E. Noren. Most of the projects received aid from World Mission Crusade funds but much of the needed money was contributed by the Chinese. Mr. Noren attended several dedication services. At one of them the program began with the raising of the Chinese and the Christian flags. Then the paper which covered the name of the church was torn off. Then two church members pushed the doors open by breaking through the red paper which had pasted them shut. When all were seated inside, a string of giant firecrackers was set off outside. When all had quieted down, the service began with the choir singing, "The Lord is in his holy temple; let all the earth keep silence before him."

► REV. ARTHUR L. LACEY has been appointed Director of City Work by the American Baptist Home Mission Society and the New York Baptist State Convention for service in the cities of the Mohawk Valley. His office will be

in the Immanuel Baptist Church, Albany, N. Y. He was formerly pastor of the Masten Park Baptist Church in Buffalo, N. Y. His new duties will include the development of city mission societies in smaller cities, counselling with churches in cities, and promoting the effectiveness of Baptist service in cities.

► PRINCIPAL STANLEY MILLER of Barranquitas Academy in Puerto Rico was formerly an Agricultural Agent in Ohio before being appointed a missionary by the Home Mission Society. In Puerto Rico he is putting his experience to good service. He has developed a small dairy herd which last year produced more than 50,000 pounds of milk. In addition he has developed a small poultry project. Both projects supply income for the school, food for the people of Puerto Rico, and agricultural training for the students.

► THE NEW GOVERNMENT of Burma which became independent of the British Empire last year is fully aware of the need of religious instruction in the schools. Missionary Walter Zimmer of Insein, Burma, reports that religious instruction is being given in the government schools as part of the normal curriculum, with Buddhist pongoes called in to teach the Buddhist children and Christian teachers called in to teach the children of Christian families. "In a country which has recognized only Buddhism as the national religion, this is truly a miracle," writes Mr. Zimmer. "What a wonderful opportunity that presents to Christian teachers to teach daily to the future leadership of Burma how to be a Christian."

► THE RELIGIOUS FILM ASSOCIATION has authorized six new branch libraries as part of a long-range program of expansion to supple-

ment the existing libraries in New York, Chicago, San Francisco, St. Louis, and Philadelphia. The first of the new libraries will be located in Pittsburgh. Under consideration for the five other locations are Boston, Richmond, Dayton, Minneapolis, and Los Angeles. The Northern Baptist Convention is represented on the Film Association's Board of Directors by Mr. Louis A. Keating of the Board of Education and Publication and Mr. Edmund C. Shaw of the Visualization Department of the Council on Finance and Promotion.

► ON NOVEMBER 3, 1948, the Baptist Theological Seminary at Hamburg, Germany, dedicated its restored and reconstructed buildings which were damaged beyond use by bombing and fire during the war. The German Baptists had raised almost enough money to cover the cost of restoration when the currency reform went into effect which compelled a drastic devaluation of the funds collected. Fortunately an appropriation of \$10,000 from the World Mission Crusade which Northern Baptists in the United States raised in 1945-1947, was made available in time to complete the reconstruction.

► REV. CLETIS R. BROWN, for the past 11 years pastor of the First Baptist Church, Kokomo, Ind., has been appointed Eastern Area Director of Evangelism by the American Baptist Home Mission Society. He succeeds Rev. George W. Swope who has become Director of Evangelism and Christian Education for the New York Baptist City Society. He was educated at Franklin College, the Colgate Rochester Divinity School, Chicago University, Moody Bible Institute, and Syracuse University. His field will include New York State, Pennsylvania, New Jersey, Delaware, and Washington, D. C.

The Spiritual Basis of an Immense Achievement

Editorial report of the mid-year sessions of the General Council and of the Council on Finance and Promotion, at St. Louis, Missouri, December 6-8, 1948, at which Northern Baptists, instead of looking at a huge budget, looked through and beyond it to its meaningful achievement

Reported by WILLIAM B. LIPPHARD

NOTE.—This meeting did not adjourn until December 8, too late to be reported in the January issue.—ED.

IT is not often that devotional worship services set a spiritual tone to meetings that they introduce. This is what happened at St. Louis, Missouri, December 6-8 during the sessions of the General Council, the Council on Finance and Promotion and of other mid-year Baptist committee meetings.

LIGHT IN PERIODS OF DARKNESS

At the opening service Rev. Charles R. Bell based his devotional meditation on the first verse in the third chapter of Luke's gospel. The list of names of dictators, tyrants, evil kings, corrupt priests, easily suggested that this was one of the dark, tragic periods in human history, whereas the second verse made clear that it was also a period when the light shone in the darkness. Taking a broad perspective view it becomes evident that there have been many comparable dark periods in history even as in our own time, which however also proved to be significant periods when the light shone and people who sensed the crises of their times were lifted rather than crushed by them. As recorded by Luke, in those dark days the word of God came to John: so the word of God comes to us to meet the challenge of our time. In the dark hours when men are given to despair God nevertheless speaks or reveals Himself through personalities whose ministry and service change the course of history. In like manner Rev. Lewis Jacobsen used the incident of the widow's mite and concluded from it that Christ approves an offering as part of worship, that He approves gifts to organized religion even when as in that case, the temple worship is marred by corrupt practices, and He believes in sacrificial giving. Otherwise He might have persuaded the widow to keep part of her gifts for her own needs. For the third devotional service Rev. Frank M. Swaffield led in a Christmas meditation with appropriate Scripture readings, and responses, preparing for the observance of the great day when God manifested Himself to humanity in the Child of Bethlehem. In the final devotional service Rev.

Ralph Johnson drew an interesting parallel between the times of Nehemiah and our own when also we have been chosen to build God's house. As Christians we must specialize in the impossible and accept it as our special privilege. Such an attitude toward our united task this year will help us achieve it. Thereby we shall be channels for God's love around the world.

A HUGE BUT WORTHY TASK

Introduced by such deeply spiritual devotional periods the program of this important mid-year meeting of various Baptist councils and committees moved along in an atmosphere of superb harmony, amazing unanimity, and a fresh determination to achieve the huge task of raising in full the \$7,500,000 budget on which depend the world wide missionary activities of Northern Baptists. This was the most important program item and the chief reason for this meeting. At the Milwaukee Convention last May the total was fixed at \$7,500,000, the minimum required to finance the global missionary, educational, philanthropic enterprises of Northern Baptists. How that budget should be viewed was superbly stated by Rev. Lewis Jacobsen. "We should not look at this budget," said he, "but *look through it and beyond it* to see what the budget will do in hospital ministry, in evangelistic effort, in educational service, in relief and reconstruction work all over the world." Final figures as reported on December 1, 1948 were encouraging in that they showed a 10% increase over the corresponding figures a year previously. They were, however, far from encouraging in that more than a 50% increase is needed if the total is to be secured by the end of the fiscal year on April 30th. Moreover, the Convention has used up the \$100,000 in its stabilization fund as well as its reserve fund of \$700,000 while \$400,000 has been borrowed from the banks to finance the various mission boards during the lean summer collection period. The bank loan, however, is expected to be repaid as the season of the year arrives with its larger returns from the churches. Highly encouraging was the report of the World Mission Crusade which showed \$14,566,907 or 90% paid on the pledged total of \$16,163,601, and that a

96% collection was anticipated by April 30th. Pledges had been paid in full by 1,057 churches, leaving 2,783 churches with \$1,596,693 in unpaid balances.

In setting forth the task before us Dr. Reuben E. Nelson described the next four months as "a true testing time" in which "new spiritual foundations must be built into the life of our churches" because our financial problem "is basically a spiritual problem." Dr. Nelson pointed out that if the present rate of giving does not increase, it would be necessary to raise an additional sum of \$2,400,000 over and above the regular giving in order to meet the absolute commitments of the year's budget. He stressed

General Director Reuben E. Nelson of the Council on Finance and Promotion. See paragraph above



Chairman Harold N. Geistweit of the Council on Finance and Promotion. See page 95

Shields T. Hardin, who will serve as Chairman of the new Stewardship Advance. See page 94



the fact that the money was needed for basic missionary work which would suffer tragically if the promised financial aid was not forthcoming. So Dr. Nelson proposed a plan of underwriting 100,000 units of \$24 each over and above regular gifts through the churches. These are to be subscribed by individual donors, churches, and organizations within churches. An advisory committee has been created and all available staff members of the various agencies are to be mobilized in an intensive field service. Details of the 100,000 unit plan to raise the \$2,400,000 will have been sent out to state and city offices and to the churches. Further reference appears on page 107.

As a challenge to Baptists at home, Convention President Sandford Fleming supplemented Dr. Nelson's presentation by citing missionaries on a field in India. Out of their small salaries they had subscribed 3,000 rupees to finance the assignment of a

missionary family to a vacant station. Dr. C. Oscar Johnson described conditions in Europe last summer. Sharing a bowl of soup that constituted the meal of the pastors of a German Baptist Ministers' Conference, he told how these men had come from the ruined homes of Germany, wearing shabby clothes, hungry from inadequate and insufficient food. Nevertheless, they sang together with fervor and confidence, "A Mighty Fortress Is Our God."

THE WORLD FELLOWSHIP OF CHRISTIANS

Two remarkable addresses emphasized the world fellowship of Christians of which Northern Baptists

are a part. Dr. Arnold T. Öhrn, new General Secretary of the Baptist World Alliance, felicitously introduced by Alliance President C. Oscar Johnson, gave a fascinating, interesting review of the history of the Alliance from the first suggestion of the idea in 1790 by Dr. John Rippon, a British Baptist. Although its genesis thus dates back 150 years, the first world meeting of Baptists was not held until 1905 in London. The three words in the Alliance's declaration of purpose, FELLOWSHIP, SERVICE, COOPERATION, have been realized beyond all that the founders could have envisaged, fellowship prior to and during and since both world wars, service in relief and reconstruction after both wars, and now cooperation between the strong Baptist groups of America and England with the weak minority Baptist groups in other lands, in so many cases overshadowed by the powerful state churches. Dr. Öhrn closed with an earnest, persuasive

plea for the maintenance of the Baptist witness to freedom and democracy in a world threatened by the ever-growing menace of totalitarianism with its own powerful appeal to and its terrific pressure upon the downtrodden masses.

Mrs. Leslie E. Swain, who needs no introduction to any Baptist gathering, gave a challenging interpretation of last summer's assembly of the World Council of Churches at Amsterdam. Applying G. K. Chesterton's often quoted paradox, "the universal becomes real only when it becomes local," she said that the ecumenical idea and the concept of a world fellowship of Christians, becomes real and tangible only as it becomes meaningful and visible in local communities and churches. She affirmed that the World Council is not a superchurch but a fellowship of churches concerned with the urgency of evangelism in our time and the great moral and social issues before humanity in which the Christian churches must lead. She emphasized the responsibility of American churches to support the World Council. Toward its budget of \$300,000 only \$60,000 can be expected from countries other than the United States because of currency restrictions and limited resources. Toward the \$240,000 expected from the United States *the Northern Baptist Convention budget for next year is allotting only \$5,000!* Who can maintain that this is the proper share of Baptists in this fellowship of churches that seek to maintain a united witness for Jesus Christ?

A NEW SUMMONS TO STEWARDSHIP

Also featured at St. Louis was the Stewardship Advance, new name for Stewardship Crusade, which is projected to follow the completion of the Crusade for Christ Through Evangelism. Chairman Shields T. Hardin stressed three simple, easily understood facts on which the Stewardship Advance is projected. (1) God is the owner of all. (2) Man is a steward. (3) Man must account for his stewardship. New content and meaning must be given to stewardship as a principle in life that includes all of life, time, talent, money. The emphasis will be on three goals, (1) A generous portion of time from every Christian. (2) The first claim on his talent or ability. (3) One tenth of his income for the cause of Christ. Following the launching of Stewardship Advance at the San Francisco Convention there will be two Stewardship Conferences at Green Lake, and the promotion of stewardship institutes in local churches, culminating in a Sunday of Commitment for the personal dedication of every church member. Displayed on a proposed poster with a rainbow as emblem was the arresting sentence which emphasizes the basic purpose of this new advance in stewardship, "Does your

covenant with God match God's covenant with you?"

THE SAN FRANCISCO CONVENTION

The program for the Northern Baptist Convention at San Francisco, California, prepared by the Program Committee under the chairmanship of Dr. Weldon M. Wilson of Chicago, is moving toward completion. It will be published in detail in a later issue of *Missions*. Convention dates are May 30-June 3, 1949. The Convention will open with a worship service and sermon on Monday evening, May 30, in the First Congregational Church. Preacher will be Rev. Warner Cole of Detroit, Michigan, with alternate Rev. Charles L. Seasholes of Dayton, Ohio. All sessions for the remaining four days will be held in the San Francisco Auditorium where the Convention met in 1932. Because of the Memorial Day holiday this will not be available for the Monday evening session. For the series of four devotional messages the Committee has secured Dr. Robert James McCracken of New York's Riverside Church whose memorable address on "The Lordship of Christ" was a feature at the Convention in Atlantic City in 1947. Reducing the Convention period to four days compels a "streamlined" program with consequent curtailment of time allotments for every board and agency. Brevity in speech, discussion, and program projection thus becomes essential. The general program theme is ". . . your reasonable service," based on *Romans 12:1*. It will be set forth in evangelism, in home and foreign missions, in consecrated youth, man power, and in living sacrifice which will be the theme of the closing commission service of new missionaries. One entire evening will be planned and carried through by the laymen and another devoted to Baptist youth with an address by Dr. John E. Skoglund, the Foreign Board's new Foreign Secretary who will have returned from his first secretarial visit to India and Burma.

AN ASSIGNMENT ONLY HALF COMPLETED

The Commission on Review which was appointed at the Atlantic City Convention in 1947 (*See Missions, June 1947, page 332*), "to make a general study of the denomination between now and the year 1950," submitted an eight-page closely typewritten "Report of Progress." A formal report will be presented to the San Francisco Convention. At St. Louis the Commission discussed such topics as, the basis of our fellowship, proposed amendments to By-Laws covering appointment of committees that represent Baptists both in denominational organizations and in organizations outside the Baptist fellowship, the or-

ganizational structure of the denomination with special reference to the powers and authority of the General Council between Convention sessions, the Council on Finance and Promotion with special reference to the final decision on the appointment of State Convention officials *who serve also as collecting agents for the entire Northern Baptist Convention*, the Council on Christian Social Progress, procedure in the Convention Nomination Committee, and the use of a referendum to the churches from time to time on questions and on issues of general concern. The report included several recommendations on which, however, the General Council lacked authority to act. Only the Convention can adopt or reject any of the Commission's proposals. Concerning one recommendation there will be unanimous approval. It is to the effect that the Grand Rapids Declaration be given more extensive publicity and constant emphasis as a "sound and Scriptural basis for unity in our faith and testimony." The declaration was printed in *Missions*, in June, 1946, page 331, and is reprinted herewith as follows:

We affirm our faith in the New Testament as a divinely inspired record and therefore a trustworthy, authoritative and all-sufficient rule of our faith and practice. We rededicate ourselves to Jesus Christ as Lord and Saviour and call our entire denomination to the common task of sharing the whole gospel with the whole world.

The Commission, which consists of Edwin T. Dahlberg, *Chairman*, Mrs. K. B. Arey, Mrs. H. G. Colwell, L. S. Gay, R. H. Moorman, Earle V. Pierce, John A. Dawson, Ivan M. Rose, and Carl W. Tiller, still has an immense task ahead, for it acknowledged that "to date we have had time to inquire into less than half of the subjects marked out for study."

IN APPRECIATION OF NOTABLE SERVICE

In honor of Mr. E. H. Rhoades, now in his 77th year, and in recognition of his distinguished service for 14 years as Budget Advisor and who was President of the Northern Baptist Convention in 1926-1927, the program scheduled a brief service of appreciation with three superb tributes. Mr. A. J. Hudson in behalf of the Finance Committee pictured Mr. Rhoades as a man whose life and service had been characterized by his love of Baptists. Massachusetts Convention Secretary Isaac Higginbotham spoke for the state and city secretaries and described Mr. Rhoades as a kindly, sincere, lovable man of transparent honesty and unshakable integrity, and with a great heart. Dr. Luther Wesley Smith represented the national societies and boards and portrayed Mr. Rhoades as an open minded counsellor, a man of courageous faith and sublime confidence in the de-

nomination if it could be made aware of the needs of the world. To these tributes Mr. Rhoades made felicitous response. Inspiring was his closing plea that Baptists look not backward but forward, that this is no time for the church of God to plan to retreat. It is rather a time for courageous advance in response to the needs of the world and the command of Christ. A brief, deeply moving prayer by Dr. C. Oscar Johnson closed this feature of the St. Louis meeting.

Throughout the nine sessions, three of them joint and the remaining six separate, President Sandford Fleming of the Northern Baptist Convention and Chairman Harold N. Geistweit of the Council on Finance and Promotion respectively presided. The former by his matchless parliamentary genius and the latter by his devotional spirit contributed greatly to the harmony in which issues were discussed and to the despatch by which decisions were reached. All in all, it was one of the finest mid-year meetings in the history of Baptist missionary cooperation.

IN CONCLUSION

With eager curiosity the members of both Councils awaited the first report of the Editorial Committee responsible for the publication of the recently launched denominational news magazine *Crusader*. Chairman Carrol C. Morong announced that the edition is 450,000 copies of which 325,000 go to individuals and the remainder to churches in bulk shipments. About \$21,000 had been received from churches in payment on the billing plan. It was hoped to bring that total up to \$50,000. The January issue took the place of the January reading booklet, an annual feature in the denomination's publicity activities ever since the first in the long series, *Into All the World*, was published in 1924, exactly a quarter of a century ago. This meant a substantial saving in promotion costs and likewise guaranteed a much wider distribution since editions of previous January booklets had usually been 200,000 copies. Owing to increased costs of production, in spite of many economies, the full amount in the Convention budget, \$200,000, will be required this year, but it is confidently expected that for next year the cost will be \$175,000, with annual decreases thereafter as more and more churches assume their share of the cost.

A large number of council and committee members who had arrived in St. Louis on Saturday attended the Sunday morning worship service at the Third Baptist Church to listen to Dr. C. Oscar Johnson in his own pulpit. The sanctuary seats 1,800 worshippers. Every seat was occupied. Scores of latecomers, including the Editor of *Missions*, who arrived at 10:55 A.M., supposing the service to begin at 11:00,

had to stand because it began at the somewhat unusual hour of 10:40 A.M. Like the famed tenor Enrico Caruso who never sang to an unoccupied seat in New York's Metropolitan Opera House, so Dr. C. Oscar Johnson never has to preach to an unoccupied pew. If he preaches each Sunday as eloquently and inspiringly as he did on December 6th on the sermon theme, "Sunset or Sunrise?", the explanation for his crowded church is quite simple. In the course of his sermon he referred to the radio broadcast of Dr. Reuben E. Nelson who was the preacher on the "Church of the Air," on a national hook-up. Presumably thousands

of Baptists from Maine to California had tuned in their radios to hear him.

In a brief final message Dr. Reuben E. Nelson stressed again the immense task ahead in raising the budget, which, however, was made visibly easier by the inspiring fellowship at St. Louis and the infinite resources of love and consecrated energy that are available to meet that task. It remains now for each Northern Baptist to recognize his personal responsibility and by such sacrificial giving as his conscience and his loyalty prompts in him, to achieve the task that is the obligation of all.



One Family of Many Nations and Colors and Tongues

*A message from the President of the Baptist World Alliance to be read in
Baptist churches throughout the world on Baptist World Alliance Sunday*

February 6, 1949



*To the World Fellowship of
Baptists, Greetings in the name of
our common Lord and Saviour!*

Nearly 44 years have passed since the Baptist World Alliance was formed at the first Baptist World Congress in London in 1905, in order "more fully to manifest the essential oneness in the Lord Jesus Christ, as their God and Saviour, of the Churches of the Baptist order and faith throughout the world."

Our oneness is not that of an ecclesiastical body, held together by a common creed or a rigid organization or a hierarchical authority. It is a unity of the Spirit, a fellowship of hearts that bow only to the absolute and undelegated sovereignty of Christ in all matters pertaining to faith and practice.

On Baptist World Alliance Sunday, when we meet to worship God let us with joyous hearts call our essential oneness in Christ Jesus to mind.

On this day, let us proclaim with new power that Truth which is our dearest possession, and that Lord who alone can make men both free and one. Never has the world so needed the simple gospel of the New Testament, unmixed with human traditions, uncontaminated by the errors of men.

On this day, let us praise God for our worldwide fellowship; for those faithful men and women of our persuasion who in time past have lived and died for the truth committed unto them; for those who to-day

lift our banners high in every part of the world; and for the great and growing hosts who, in every land, are coming to share our convictions.

On this day, let us pray for the millions in every clime, who belong to our fellowship: for those who know comfort and abundance, that they may take up the cross of voluntary sacrifice; for those who live in hunger and distress, that their needs may be supplied and their faith renewed; for those who in prison and trial are sore tempted, that they may be true to their Lord; for us all that we may lay aside every weight, and the sin which clings so closely, and run with perseverance the race that is set before us.

On this day, when, in countless places, we gather around the Lord's table, to share in the bread and the cup of His remembrance, let us not forget the least of His brethren for whom He died, but consecrate ourselves and our possessions to the service of His love.

On this day, within great areas of our fellowship, an offering will be taken for the relief efforts and the operating expenses of our Alliance. We hope that it may be possible for thousands of churches to take part, and that everywhere prayers may be offered for the work we are carrying on.

And so, my friends of many nations and colors and tongues, but of one great family of God, let us from this day follow our Lord more closely, obey Him more eagerly, love Him more wholeheartedly, and, filled with His Holy Spirit, proclaim Him without cease as the Saviour of the world.

C. Oscar Johnson, President

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to **MISSIONS**.

WILLIAM B. LIPPHARD, *Editor*

MARGARET G. MACOSKEY HORACE H. HUNT
Assistant to the Editor *Business Manager*

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HERBERT W. HANSEN ALFRED L. MURRAY
WILLIAM B. LIPPHARD

Vol. 147 FEBRUARY, 1949 No. 2

After 40 Years of Baptist Membership In the Federal Council of Churches

THE 40th anniversary meeting of the Federal Council of the Churches of Christ in America, at Cincinnati, Ohio, December 1-3, 1948 (*for a report of which see pages 36-38 in MISSIONS last month*), prompted the Editor to look up the history of Baptist affiliation with it. According to the record the Northern Baptist Convention is one of the Council's charter members. At the Convention in Oklahoma City in May, 1908, the following resolution was adopted.

RESOLVED that we desire to cooperate in every way practicable with all the people of God in the establishment of the kingdom of righteousness on earth and accordingly we instruct the Executive Committee to appoint our quota of representatives to the Federal Council of the Churches of Christ in America.

Six months later, on December 2, 1908, in Philadelphia, the Baptist representatives and those of other denominations organized the Federal Council. Again six months later, at the Northern Baptist Convention in May, 1909, at Portland, Oregon, a state in which objection to Baptist affiliation still survives, the Baptist representatives who had been present at Philadelphia reported what had happened. They likewise explained the Federal Council's consti-

tution and stressed its disavowal of any authority over the constituent denominations. Thereupon the Portland Convention declared that,

On this democratic basis the Baptist churches heartily join in standing with the great Christian bodies of our country in matters of common interest that concern Christians of every name and demand their united and concerted action if the churches are to lead effectively in the conquest of the world for Christ.

During his two-year term Bishop John S. Stamm, as the newly elected President of the Federal Council of Churches (*see photograph on page 46 in last month's issue*), plans to promote a four-point program. "I plan to place greater emphasis on evangelism," said he, "even though Protestant church membership now is the highest in American history." This is the first of his four points. The other three include the enlistment of more laymen in church activity, research into the basic facts needed to guide church policy, and more vigorous effort to apply the Christian gospel of love and brotherhood to all human affairs. It is impossible to imagine any Baptist in good conscience withholding full support from such a program.

Today more than ever the moral and social issues of our time need to feel the united impact and strength of all the Christian forces of America, while cooperative Protestantism needs the democratic witness and the religious freedom testimony of American Baptists. During these past 40 years nothing has happened that can justify any change in Baptist relationship with the Federal Council of Churches.

Smearing the Christian Ministry By Calling the Minister a Communist

FEATURED in full column news stories in New York newspapers was a report by the Congressional Committee on un-American Activities which charged that the communist party is digging into religious groups, assigning members to join churches and to take control where possible, and to influence thought and action toward communist aims and purposes. The report asserted that there were communist clergymen in American churches *although it named only two!* Thus a wild, pernicious charge

is broadcast that can do irreparable damage in undermining confidence in the Christian ministry. Moreover the report reached the height of ridiculousness in declaring that the YMCA and the YWCA and the Epworth League are organizations with communist infiltration. *The Epworth League is not even in existence!* It was dissolved by the Methodist Church *eight years ago!* Published in pamphlet form the report carries the title, "One Hundred Things You Should Know About Communism and Religion."

How easy it is to call any man a communist if he disagrees with you. It is the professional propagandist's familiar name-calling technique. The viciousness of descending to this type of propaganda by a Committee of Congress is that it will tend to create a mood of timidity in the pulpit so that many ministers may hesitate to preach about the social implications of the gospel for fear that they may be stigmatized as communists. On this danger a resolution by the California Methodist Conference should give support to every pastor in every pulpit throughout the nation. It almost seems as if this resolution had anticipated the committee's report, for it states,

Forces are at work that deliberately seek to restrict the preaching of the gospel to those platitudes that evade the fundamental issues of righteousness and justice. Reactionary forces strive to discredit ministers by labeling them communists. We resolve to resist all attempts to limit the freedom of the pulpit, whether the attempts come from those who profiteer from the sale of debauching liquor, or from those who refuse to build an economic order in accord with the social ideals of Christ, or from the pagan state that denies the right of man's final loyalty in the realm of conscience to God. *We are determined that free preachers occupying free pulpits preaching to free laymen in a free land shall proclaim the freeing truth of the religion of Jesus.* (Italics by MISSIONS.) We are determined not to allow the intimidation of the clergy. We call upon our laymen, whose freedom is equally involved, to join with preachers in maintaining this freedom in the presence of social systems that deny it so that the American people may progress steadily and surely, and above all peacefully, toward a society worthy of the term, the Kingdom of God.

Baptist churches can wholeheartedly support this Methodist resolution for they likewise

believe in a free pulpit in a free church in a free land in which the preacher is free to proclaim and expound all the implications of the teachings of Christ. To use a familiar figure of speech, the preacher must hew true to the line, letting the chips fall where they may. He cheerfully accepts whatever label a committee of Congress or of any other organization may fasten upon him because he knows that he preaches the truth which some people do not like to hear. Sometimes when the chips fall upon somebody's shoulders the only recourse seems to be to call the hewer of the axe a communist.

The Open Heart that Welcomes Each Into the Brotherhood of All

WHATEVER character traits, religious convictions, and cultural backgrounds differentiate Protestants, Roman Catholics, and Jews, all three have three things in common. All acknowledge and worship the same God. All associate as neighbors on the same street so that the sheer necessity of living without tension compels the reciprocal exercise of tolerance and respect. All depend for their security and well being on full support of the American constitution and its Bill of Rights. What Thomas Jefferson once said concerning liberty of conscience applies to the preservation of all rights and dignities guaranteed by the American constitution to all Americans, Protestants, Catholics, Jews, white or black, cultured or illiterate, rich or poor. "It behooves every man who values liberty of conscience for himself," said the author of the Declaration of Independence, and the third President of the United States, "to resist invasions of it in the case of others, or their case by change of circumstances may become his own."

Therefore it behooves Protestants, Catholics, Jews, privately and cooperatively, independently and mutually, separately and unitedly, to recognize, sustain, and maintain the rights and privileges of all. To uphold this basis essential in the development of an America that is strong, fearless, united, democratic, and right, is the purpose of BROTHERHOOD WEEK for observance February 20-27, 1949, sponsored by the National Conference of Christians and Jews, of which the late Chief Justice Charles Evans

Hughes was one of the founders. This year's chairman is Mr. Nelson A. Rockefeller. In announcing his acceptance he said,

We in the United States are one of the few nations in a position to give to the world not only material leadership but moral and spiritual leadership as well, leadership that will strike at the very roots of conflict, disunity, and misunderstanding which bar the paths to brotherhood. But we cannot gain the true confidence of the people nor can we speak forth with authority for democracy, humanity, and justice in the world unless we ourselves show through our own lives as individuals a continual striving toward and progress in these objectives. Brotherhood Week gives us an opportunity as a people to rededicate ourselves to this high purpose.

Whether or not many Baptist churches include adequate emphasis on BROTHERHOOD WEEK in their local church programs in February is not nearly so important as to whether or not Baptists possess the open mind that recognizes differences and transcends them, and cherish the open heart that welcomes each into the brotherhood of all.

The Prostitution of a Noble Word And the Denial of a Wonderful Concept

NATIONWIDE newspaper publicity was recently given to an American college fraternity which had elected and initiated a Negro student. Promptly the executive council of the national fraternity suspended the college chapter, revoked its charter and charged that it had been guilty of *unfraternal conduct!* (Italics are by MISSIONS because the phrase seems so incredibly fantastic.) The incident did not end there. At the 40th annual meeting of the National Interfraternity Conference in New York City, more than 700 delegates, the largest attendance in many years, participated in a spirited clash on the issue of race discrimination in college fraternities. From this widely publicized college incident three conclusions seem warranted: (1) The publicity has been altogether wholesome in revealing again, as in the lurid glare of a klieg light, the pernicious evil of race discrimination and its denial of true democracy. (2) A spirit of race tolerance and a genuine desire for race fellowship is abroad on the American

campus and among the younger college generation that puts to shame the snobbery, race pride, and color prejudice of the older college generation represented in the alumni. (3) The noble word "fraternity," derived from the Latin *frater* which means "brother," has been insulted, repudiated, prostituted by the national fraternity that suspended the local college chapter. Instead of the local fraternity having been guilty of "unfraternal conduct," it is the national organization that is guilty. Any group of college men or any other group of Americans, locally and nationally has an inalienable right to form an organization that restricts membership to whomsoever specified—men with purple hair, small feet, large ears, long legs, green skins, or what have you. Nobody has the right to deny them such a discriminatory privilege. But let them call such an organization with its membership discriminations and social prejudices a restrictive club. Let them not call it a fraternity.

Editorial ♦ Comment

♦ THE YEAR 1948 HAS BEEN RECORDED as one in which nobody was awarded the annual Nobel Peace Prize of approximately \$40,000. The Committee of the Norwegian Parliament which each year selects the person for this honor, announced that there was no available living candidate. The prize must be awarded to a living person. It is a sad commentary on our times that throughout the entire year 1948 no man or woman anywhere on earth made a sufficient contribution to the cause of world peace to justify being chosen the recipient of this munificent award. Had a prize been offered last year for the best warmonger there would have been plenty of candidates among politicians, editorial writers, columnists, and radio commentators. Accordingly two-thirds of the prize award has been added to a special fund the income of which is allocated to causes and agencies working for peace. The remaining one-third will be added to next year's prize award which will total in excess of \$50,000 for award late in 1949.

♦ THE IMMENSE, ALMOST INCREDIBLE POWER of the Roman Catholic Church in controlling and regimenting the lives of human beings was given fresh demonstration shortly before Christmas when the son of England's Archbishop of Canterbury was married to a Roman Catholic young woman. As has been the inflexible rule throughout the centuries, as unchange-

able as the laws of the Medes and Persians, the bridegroom was compelled to agree that all children born of the union would be reared in the Roman Catholic faith. The couple were married in a Roman Catholic church but because the bridegroom was a Protestant, the ceremony could not take place before the high altar. So it had to be performed in a side chapel and there was no nuptial mass. The Archbishop of Canterbury, England's top ranking prelate and one of the six presidents of the World Council of Churches, was not present at the marriage of his son. Such is the fantastic power of Roman Catholicism, even in Anglican England.

◆ WHILE VISITING NEGRO SOLDIERS during the war, Dr. John Gregg, Methodist Negro Bishop from the United States, stopped in Durban, South Africa. There is no area on earth, not even the deep South in the United States, where race and color prejudice is as rampant and virulent as in South Africa. (*See Missions, December, 1948, page 587.*) In no hotel could the Negro American Bishop find a room. After a long and weary search he was finally given a bed in the McCord Hospital for Negroes. Philosophically, and in a thoroughly Christian spirit, the Bishop commented on his experience, "This hospital is exactly the place where I should stop. Having traveled half way around the world I have at last discovered that I am suffering from an incurable disease. It is known as *malignant pigmentation!*" The Bishop made an error in his self-diagnosis. While his pigmentation was undoubtedly incurable, malignancy is not its characteristic. Malignancy is associated only with the attitude of the white man.

◆ IN SEEKING TO LIFT to higher levels the salary scale of ministers in the Church of England a laymen's committee of the Church Assembly is following a plan that could easily be adopted here. The committee has appealed to English laywomen for help and has based the plea on this interesting argument. "Because of your responsibility of budgeting for your own household and of making ends meet, you can therefore sympathize more readily with the wives of the clergy who are bearing in these days an

THE GREAT DELUSION

Number 158

THE IMPORTED BAR IN THE AMERICAN HOME

A HIGH class store on New York's famed Fifth Avenue recently featured a cabinet for sale which it advertised as a magnificent example of the cabinet maker's art and wrought of the finest walnut with perfectly matched markings. When the doors swing open the entire interior is illuminated by automatic lighting and the cabinet displays mirrored panels and a central revolving section lavishly equipped with cork-inlaid floor, two removable leather-topped stools, bartender's utensils, shakers, ice bowls, bottles, carafes, and dozens of glasses.

Here is the perfect parlor bar for the American home, imported from England to sell for \$3,950!

With reported shortages of food, clothing, housing, etc., in England, it seems incredible that time, skill, and productive energy should be wasted in the making of home bars for shipment to the United States. In recent years the American people have loaned the British people billions of dollars. Under "The Marshall Plan" they are giving away billions more. Cannot the British find more profitable ways of using this money than in the manufacture of facilities to promote and increase the consumption of alcoholic liquor in the American home?

When the American voted for the repeal of prohibition nearly 16 years ago they never imagined that 16 years later they would be persuaded to spend \$4,000 for a parlor bar.

increasingly heavy burden. At present salary levels the clergy are unable to maintain a reasonable standard of living." If the women in Baptist churches were to give this problem some serious and sympathetic consideration, based on their own experience in marketing, they could persuade the church trustees to lift the salaries of Baptist pastors to a level that would sustain a reasonable standard of living.

THE LIBRARY

Reviews of Current Books and Announcements by Publishers

► MUSIC SECTION OF THE WORLD'S GREAT MADONNAS, by Cynthia Pearl Maus and Evelyn

Lysle Fielding is a collection of 49 Christmas songs and carols and 13 other carols and folks songs for

special occasions. They have been compiled from the music of 25 countries on all six continents.

Some of the selections are well known but many are less familiar and should be better known and more widely used. The three carols from China are set to ancient Oriental melodies that were known to the Chinese perhaps a thousand years before Christ was born. The Christmas music of our time is thus greatly enriched by this compilation. (Harper and Brothers, 90 pages, \$1.50.)

► PROSPECTING FOR A UNITED CHURCH by *Angus Dun* is made up of the first William Henry Hoover Lectures on Christian Unity given at the Disciples Divinity House at the University of Chicago. The many Christian churches are divided but they have some will for unity. There are three major types of churches: those that cluster about the "Catholic" idea; the classical Protestant churches which find their authority in the Bible; and a third type, the free churches which emphasize voluntary fellowship in the spirit of God as their central principle. If a United Church comes it will have to have room within it for people who emphasize anyone or more of these three concepts, for it is in these three great basic areas that Christianity is essentially divided.

A church that could reconcile these ways of Christian thinking would certainly be broad enough. Yet even the World Council of Churches in Amsterdam failed to recognize by vote the free church concept. (Harper and Brothers, 126 pages, \$1.50.)

► REAL LIVING TAKES TIME, by *Hazen G. Werner*, maintains that there are potentialities in every human life, if used, to make it interesting and beneficial to the individual and society; but such living takes time. Chief purposes and desires build personality. The book offers inspiration and guid-

ance into a fuller life of faith, courage and service, wherein lie happiness and satisfaction. The book is not written by impulse or accident, but is the product of years of study of psychology, religion, and people. Some of the most helpful of its 15 chapters are: "Religion For A Rainy Day, How Evil Gets At You, How We Get Our Characters, What Shall We Do With Our Fears." While the author is at home in the field of psychology, he knows that it makes slow progress in saving men; it has eyes to detect their miseries, but it has no hands to heal their sickness. Here, alone, Christ is supreme. Through the use of psychology individuals are enabled to analyze their problems, but through Christ they become new creatures. Real living is Christian living. (Abingdon-Cokesbury; 184 pages, \$2.00.)

► A CALL TO WHAT IS VITAL by *Rufus M. Jones* is the last book by the outstanding Quaker teacher of theology who always contended for a faith that could be worked out in experience. It sets forth a vital religion for people with a scientific outlook. It deals with such subjects as the relationship be-

tween religion and science; philosophy, science, and logic as an aid to growth; the future of religion as it is related to intellectual revolutions; and the place of the Bible, mysticism and prayer in everyday life. Included is a stimulating discussion of the problem of miracles for men with scientific minds, and of the place of prayer in a day of science. By his exemplary Christian life Dr. Rufus M. Jones showed that a man can live a life of simple, Christlike devotion and at the same time not retreat into intellectual obscurantism. (Macmillan, 153 pages, \$2.00.)

► REINHOLD NIEBUHR: Prophet From America, by *D. R. Davies*, is a little book first published in England in 1945 to complete a series of books about contemporary Christian revolutionaries and to explain Niebuhr to Englishmen. Dr. Niebuhr is typical of prophetic Christianity in that while he was reared in a civilization of optimism, which manifested the maximum of human power over environment, he nevertheless was impressed more by man's tragic weakness than by his dazzling achievements. His observation of the Ford industrial system while he was a minister in Detroit started his political and economic thinking. He found himself moving to the right theologically, but to the left socially and economically. In other words, his social liberalism is grounded on his restatement of justification by faith, original sin, the corrupting element of self-interest, the relevance of eschatology to the present scene, the primary importance of personality, and the balance of tradition and progress. The book is extravagant in its admiration and contains little adverse criticism of Niebuhr's thinking. Mr. Davies seemingly cannot understand how an evangelical minister can neglect the

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episcopacy and its cognate issues. A real criticism of Dr. Niebuhr's thinking would try to face up to the thoughtful men today who, in spite of Niebuhr, want to move to the *left* in their philosophical and religious thinking and to the *right* politically and economically. (Macmillan; 102 pp.; \$2.00.)

► CLOUDS OF THOUGHTS by *Lucette M. Prichard*, is a collection of 21 short essays on various topics such as Hope, Fear, Futility, Humility. Jesus Only, by the widow of a noted Episcopalian preacher and former Canon of the Cathedral of St. John the Divine. A winsome mystical note runs through these essays that enhances their stimulating quality. (Richard R. Smith, Publisher, 47 pages, \$2.00.)

► THE BIBLICAL DOCTRINE OF THE CHURCH, by *William Robinson*, professor of Christian Doctrine and Philosophy of Religion, Selby Oak College, Birmingham, England, and a member of the Disciples Church, presents, with three supplementary chapters, eight lectures delivered, 1947, at the School of Religion, Butler University, on the New Testament Church. His thesis is that the Christian Church is the "body of Christ" and is "living, growing, making the vital adjustments to environment characteristic of healthy living organisms, yet all the while maintaining its own inherent structure, transforming its environment more than it is transformed by it." Many New Testament students will agree that the author ably interprets Paul's conception of the church, but they will not follow him when he contends that Paul's view is supported by the writers of Hebrews, 1 Peter, the Apocalypse, and the Johannine writings. In a provocative chapter, Jesus and the Church, he sees Jesus identifying His cause as equivalent to the temple so that "in a very real sense

the church is now to take the place of the temple as the place of the Presence of God." Here is a book that one cannot read without thinking hard. The style is heavy and the sentence structure awkward, but straight thinking, unusual conclusions, and provoking logic reward the reader on many of its pages. (Bethany; 235 pages; \$2.50.)

► STORY SERMONS FOR BOYS AND GIRLS, by *Julius Fischbach*, pastor of the First Baptist Church, Lansing, Mich., is more than a collection of 52 original, meaningful and character-building stories. The junior story, delivered before the entire congregation, is coordinated with the adult sermon in theme, thought and scriptural text. The plan, as well as the material, is unusually adaptable for use in many other organizations of the church. (Abingdon-Cokesbury; 192 pages; \$1.75.)

► A SCIENTIST'S APPROACH TO RELIGION by *Carl Wallace Miller*, is a small but excellent book by the professor of physics at Brown University. It deals reverently and intelligently with such subjects as God, man, theology, the Trinity, sin, the Cross, the Lord's Supper, prayer, and eternal life. It is successful in restating in a stimulating fashion the essentials of Christian thought for the many who feel the need to appraise the extent of the conflict between tradition and modern knowledge. The author is a scientist who is thoroughly Christian, who interprets his religion in the light of modern knowledge, and who has found evidences for a deep Christian faith because of his scientific approach to the universe. This is a good book for open-minded but skeptical people. It reveals in a fascinating manner how modern men can arrive at a profound faith in God. (Macmillan; 134 pages; \$2.00.)



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Story Paper writers take their mission seriously. In the words of Rosa Naomi Scott, author of *Shepherds of Paradise Patch*, a serial to begin in the March 13 issue of 'TEENS: "Today there is a general feeling among 'teen-agers that parents are the main problems of a growing boy or girl. This story shows that there is something better than divorce and division in the Christian home . . . that active Christian faith transforms circumstances and personalities . . . that through church services is shown the love of Christ."

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AMERICAN BAPTIST STORY PAPERS

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The Fetish of Organic Church Union

A former President of the Northern Baptist Convention discusses the undesirability of organic church union in the United States and its implications for the proposed merger of Baptists and the Disciples

By EARLE V. PIERCE

NOTE—*In conformity with its policy of presenting both sides of any controversial issue on which the Northern Baptist Convention has not yet taken a definite, declared position, MISSIONS publishes herewith the article by Dr. Earle V. Pierce which attempts to refute the arguments set forth by Dr. Hillyer H. Stratton in his article, "Shall Baptists and Disciples Unite?", as published in MISSIONS, January, 1948, pages 42-44. Dr. Pierce, like Dr. Stratton, is a member of the Northern Baptist Convention Commission on Relations with the Disciples, which the Milwaukee Convention last May lifted from committee status to that of a Convention Commission.—ED.*

THE spiritual oneness of God's people for which Jesus prayed ought to be our prayer and that for which we work. It is born of Christian love. Wherever unity is lacking, love is lacking also. Love is the connective tissue in the Church, the Body of Christ. Love is the great witness for Christ, who said that when His disciples love one another the world knows that He came and is with His people. Catholicity of spirit, ecumenicity of purpose is of the Lord. We should rejoice that it is gaining ground.

Organic church union, however, is something different. It is being played up by many as the *sine qua non* of kingdom advance. To my mind, rather, it is in large part a fetish as devoid of essential power as any fetish in "darkest Africa". A fetish is a thing supposed to have spiritual power, but it does not have it. If the organic union of Protestantism were in itself necessary to the spiritual power of the Church, then, at all costs, it ought to be brought about. But is it necessary? In these days of much propaganda for organic church union we should look on all sides of the question.

We have no evidence that our Lord ever envisaged a great universal, over-head, all-encompassing, visible organization of His disciples. As Dr. Nels Ferré points out, it was to be a fel-

lowship. Fellowship does not necessarily have a fence. Fellowship is something that goes through and over fences. It spreads out like the warm south air that melts the ice of exclusiveness. That is the way the early Church grew rapidly and mightily. It was when it began to be frozen into a great organization that the life of the Spirit was stifled and the Church became a rigid and regimented force. Eventually this had to be broken up to again give the Spirit liberty. Protestantism thus became a "division of labor", like that which later made a basis for great economic advance. This gave place for the inherent individual genius for "knowing truth in part and prophesying in part", which always marks human limitation. Tragically it did not at the same time endeavor to keep "the unity of the Spirit in the bond of peace". It did not always "speak the truth" which it saw "in love". This was "of the Devil," but the separation into different units of witness was not in itself of the devil, else God has been greatly indebted to the devil for the advancement of His kingdom of truth. Definition is through differences. So the "sects" that have been so slurred have helped by their differences to define multisided and multifarious truth. Thus today the various Pentecostal sects are exhibiting the warmth and enthusiasm so lacking in the static, stereotyped, sterile, and chilly churches which are so largely misrepresenting Christianity, as Professor Sweet has pointed out in his *Rivalry in America*. Outward uniformity too often covers an inward calm that, to the discerning, is a token of death. "The present heightened interest in ecumenical Christianity with a view to the promotion of church union," says Prof. Douglas Clyde Macintosh, "is one of the symptoms of the present debilitated condition of the various branches of the Christian church. . . . It is the sign, among others, of the ebb of the tide of Christian evangelism, one of the more constructive phases of a

strategic retreat" (Quoted in *Evangelical Action* by Ernest Gordon.)

Bigness must never be mistaken for power. Napoleon was physically small. The atom today is winning great respect. Yet we are being loudly told that we must have an organic union of Protestantism to "present a solid front" against Roman Catholicism, and that Romanism is now "sitting up and taking notice" of what happened last summer at Amsterdam. "Both the continuance of civilization and the redemption of the race wait on the lost unity of the Church", says an editorial in *The Christian-Evangelist*.

But no outward "solid front" can ever make Rome tremble, unless it is organized on the same lines of worldly power as Rome itself. That would be for Protestantism to "fall into the snare of the devil" even as Rome fell into it. Martin Luther compromised with error to keep the German princes with him as a power against Rome, and the great German State Church with all its evils resulted. That which has successfully cut under Rome, has made its foundations tremble and has captured the millions which would else have been under its blighting sway, has been the evangelism of the free churches. Rome is trembling today in Belgian Congo, we are told, because of the thousands being won to Christ by our missionaries there. Only a great revival in the Church resulting in such soul-winning as has attended the great revivals of Christian history can break the power of Rome. The same argument applies to the cry for a "united front" in the conquest of paganism in the Orient. Christianity must win there as it won in Europe in the early day, by the witness of believers, not by the weight of big organization. If the same energy being spent on the mechanics of union were put into the plan indicated in *II Chronicles 7:14*, we would find the unity we need, and Rome and paganism would be defeated.

Effectiveness often appears also in an inverse ratio to size. More than one David has outdone a Goliath. More leaders come proportionately from the small colleges than from the great universities. Three churches of 1000 members each will accomplish more for the Lord than one church of 3000 members. The law of diminishing returns begins to operate at a certain, although not always apparent, point in organic expansion.

More people proportionately are utilized and thus developed in the moderately small church than in the big church. Many a big church would do well to "swarm" into several new churches. Our present bigness of Northern Baptist Convention organization is a problem, as many were afraid at the beginning that it would be, and a Commission on Review is laboring hard to find ways to cope the better with this problem.

Would an organic union of Baptists with Disciples make us more effective for the cause of Christ? If so, we ought to have it. But it is nothing short of appeal to a fetish to say that it necessarily would. As separate bodies we are already so large that we with difficulty can find a city to care for our annual conventions. But some one will say, "We would then limit the number of delegates." Yes, we could and thus cut off the number who would get the convention inspiration. This would be most serious. Throughout my pastoral life I have tried to get people to attend our Christian conventions. They are one of the great forces of education. I would be against organic union with the Southern Baptist Convention, if for no other reason than size.

Could we do better missionary work by merger of Baptists and Disciples? I believe not. We have no overlapping of "evil competition." We do have a division of labor which is most valuable. It would require as much overhead expense as today and as many people in the management.

Furthermore, in religious mergers something is always left out. The late Dr. Shiler Mathews did not favor the merger of churches that were not sufficiently successful. I once heard him say, "When you add together cyphers you do not get a whole number." Judge E. J. Millington also said that his observation was that when you join two religious organizations, you get at best only one and one half, not the equal of two.

A merger of Baptists with Disciples would result in three denominations where there are now two. Admittedly a large section of Disciples, especially the conservatives, would not merge. A large section of conservative Baptists would receive an added and efficient push outward.

Where Baptist and Disciple local churches wish to merge they should do so. This would reverse the process by which they became separate. Both groups make much of their being

made up of independent churches which recognize no legislative ecclesiastical government. I cannot see, therefore, how either the Baptist or the Disciple Convention, as such, would have the right to vote a merger.

Much is being made of the similarities of Baptists and Disciples in church life, management, and doctrine. An extended questionnaire, however (the results of which will be later published in detail) has revealed a great majority of the Disciples' preachers as adamant in their belief and teaching that baptism is necessary to salvation; that we are "baptized into Christ" and come into fellowship with Him, and into the condition of being children of God only by "faith, repentance, AND baptism." A few passages of Scripture are rigidly stressed to prove this, and they are pressed with a "literalism" that we Baptists do not believe is warranted by sound exegesis. If water baptism is essential for the new birth, then that is what has rightly been called "baptismal regeneration." It was this necessity of baptism for salvation, so ardently taught by Scott and other early Disciples evangelists, that caused the late Prof. Frederick L. Anderson to take his stand so firmly and effectively against merger when this proposition was considered 19 years ago at the Northern Baptist Convention at Cleveland, Ohio, in 1930. It is

still there, except with a minority of the more liberal pastors who are favorable to merger. Are we ready to admit that error into our testimony?

It should also be remembered that a merger of Northern Baptists and Disciples who are found in large numbers in the South, would cause further tension between Northern and Southern Baptists. The rejoinder that Southern Baptists are invading Northern territory, and that we would just be giving them some of their own medicine, is hardly Christian. We are not told to answer evil with evil. This must be considered in surveying this whole question. In Kentucky, Oklahoma, and Texas the Disciples churches are very numerous. Are we ready to multiply friction in one direction to satisfy a theory of enlarged fellowship in another? Let us have the enlarged fellowship with all believers, "putting up with one another in love". We cannot have too much of that. But let us remember we can be friends and neighbors, brothers and sisters without organizing all of them into a common corporation.

The greatest progress that Christianity ever made was in the days before it was tightly organized, regimented, and ruled as a "common front". Let us beware of the fetish of organic church union.

N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents

Behind the Iron Curtain In Eastern Germany

By ANONYMOUS

A confidential report by a German whose name for obvious reasons must remain undisclosed

THE malnutrition of children has reached a catastrophic point. I could report to you story after story which would make your heart bleed for these little ones.

Fewer and fewer children came to Sunday school. Many of these children cannot come because they

NOTE—*The report published herewith was furnished Missions by Rev. Otto Nallinger, an American citizen who is in Europe as the representative of the Baptist World Alliance Relief Committee. Mr. Nallinger received it from a German during one of his visits to the Russian occupied zone of Germany. It is therefore an authoritative picture of present conditions.—ED.*

are too weak from undernourishment to walk the distance between their homes to the church. In one case a mother and two children had done away with themselves because they could not face tomorrow. They preferred to die quickly rather than starve to death slowly. In one Sunday school a boy prayed: "Dear God, I wish I could eat enough just once."

The issuing of ration cards is at present varied and very irregular. The reason given for this irregu-

larity is the need of groceries for Berlin. There seems to be an attempt on the part of the Russians to make the German population of the Russian Zone believe that the Russians are feeding all of Berlin. Ration cards are only issued as groceries are available in the stores. Only such items appear on the ration cards as are in the stores. Because of this the housewife can never know just what she might be able to buy tomorrow. The German population in the Russian Zone must often go a whole month without meat or fat of any kind. In its place the people sometimes get a little of a poor grade of cheese.

On paper the people are to receive seven grams of fat a day. But the German housewife has not received these seven grams for many a day. Animal fat is something which is not even thought of these days.

Children up to one year of age receive $\frac{1}{8}$ pint of milk a day and children between 1 and two years of age receive $\frac{1}{4}$ pint of milk a day. Any child over two years of age receives no milk at all.

Flour is of a very poor grade. Instead of flour, ground oats is often distributed. When this is not available, seeds of various sorts are ground up to serve as a substitute. Bread contains a large amount of water in order to give it more weight, and the flour used for bread is heavily mixed with oats, turnips and potatoes. Eggs have not been seen by the population for months. Each person received 140 kilograms of potatoes recently for the winter months. This, in and of itself, is a reasonable ration. But it is not enough in view of the fact that there is hardly anything else to eat.

During the past harvest season many people went to the wheat fields to glean the harvested fields in order to find a few kernels of



A feeding station for children in Eastern Germany. Relief Director Otto Nallinger hopes to open several stations if larger gifts will make it possible

wheat. A day of back breaking effort usually results in only a few pounds of wheat. People also went to the harvested potato fields, digging around in the ground for a few potatoes which the farmer might have missed. Many of these people arrive evenings. All night they sleep out of doors near the fields in order to be first among the seekers when the dawn breaks.

Special privileges to eat at the Russian sponsored feeding centers are given only to those who work in highly productive factories, and

then only those are considered who pledge allegiance to communism. People who take a stand against communism can rot in their misery.

NOTE—In his accompanying letter to the Editor Mr. Nallinger expressed the hope that he would eventually be able to open several feeding centers especially for children in the Russian occupied zone of Germany. There will be no difficulty in getting food into the Russian zone if relief funds are made available with which to purchase the food.—ED.

Will We Let Them Get Away With It?

By MRS. WALTER E. WOODBURY

The liquor traffic has a new instrument for enticing young men and boys into the saloons. What do the churches propose to do about it?

ARE we going to let them get away with it? That was the question in one woman's mind after hearing Miss Martha Mixer of the Newark Christian Centre speak at a meeting of Baptist women of the North Jersey Baptist Association. She had told of some boys who had come to the Christian Center after school and had said that they would no longer be coming to the afternoon games and craft classes. "You see," their spokesman said,

"the man at the tavern has asked us to come in after school and watch the baseball games on his television set. We came to tell you because we thought you ought to know why we don't come any more." As they trooped off toward the nearby saloon, Jimmy came back to add, "Gee, we'd rather be here at your place . . . that is, if you only had a television set."

On the way home, a sign on a saloon seemed to hit this Baptist woman in the face . . . BAR—TELEVISION—SANDWICHES. As she stepped into her own living room, her son with his ear glued to the radio listening to the ball game,

was further accusation. "We call ourselves Christian," she thought, "and we sit by and let the liquor interests walk away just like that with the children our missionaries have won off the streets! Will we let them get away with it?"

On the next morning she interviewed a local dealer to get prices on television sets. When he said to her, "If you can raise the money for this, I'll donate my \$50 commission," she felt that she had to go ahead and do something.

A letter to Miss Martha Mixer—"Would you want a television set if we could get one for you?"—brought an embarrassed but enthusiastic reply. "I didn't mean to ask for it; but we are thrilled and delighted at the very thought. If you find a way of raising the money for the set, we will take care of the cost of installation."

Mrs. Herbert E. Hinton, Woman's North Association President, was sympathetic and interested. She suggested at once that the women be offered an opportunity to raise the money as a special project. The treasurer of the Association, Miss Edith Thomson, gladly agreed to handle the donations. Within six weeks the money in a steady stream had mounted to \$335.31, and as the total cost of the set (less the dealer's commission was \$360, the missionaries' fund contributed \$24.69. Mr. Emil Hirrschoff, Director of Boys Work, and Miss Mixer called for the set and proudly bore it off to the Centre, where he installed it.

It has been in use more than three months. Miss Mixer wrote, "We opened up on a Friday night. We had not advertised, but 40 people came in and were delighted. There were several complete family groups, bringing in mothers and fathers who had not come before. One mother said, 'I'd rather have my son with Hirrschoff than with his father, where he goes!' Other

sons brought one parent."

The attractions to date have been sports events and children's programs. "It is interesting," says Mr. Hirrschoff, "that the quiz programs draw more attention from the children than some of the Westerns. They listen eagerly to the questions and try to answer them before the contestants do. It is good to see whole families coming. If it were not for our television set, the fathers would be at the taverns, and the families at home alone."

One woman's group in North Association wrote, "We have discussed this idea and decided it is the very thing we need here in our own church to keep our young people away from the many barrooms around town, so we are going to raise money for a television set."

What about your church . . . your town? Think it over when you see the flashing sign . . . BAR—TELEVISION—SANDWICHES.

Are we going to let the liquor traffic get away with it?

Noted Philosopher and Author At Green Lake Conference

Dr. D. Elton Trueblood, professor of philosophy at Earlham College, Indiana, and author of

three outstanding books, *The Predicament of Modern Man*, *Foundations for Reconstruction*, and *Alternative to Futility*, will be one of the speakers at the National Ministers and Evangelism Conference at Green Lake, Wis., next summer, according to an announcement by Dr. G. Pitt Beers of the American Baptist Home Mission Society. Conference dates are August 2-10, 1949. The third mentioned book was a Religious Book Club Selection and one of the 40 books in the religious field named as outstanding for 1947 by the American Library Association. Moreover, in the spring of 1950 Dr. Trueblood has been engaged by the Home Mission Society for a series of informal meetings with Baptist pastors at which he will interpret the essential Christian teachings that have been set forth in his three books. For these meetings Earlham College has consented to release him March 19-31 and April 10-May 21, 1950. During these two periods about 40 meetings with Baptist pastors will be arranged. It is expected that pastors who attend them will find there a renewed understanding of man's predicament and a positive faith in a Christian answer to man's needs.



D. Elton Trueblood

► THE FIRST BAPTIST CHURCH in Santiago, Cuba, under the pastoral leadership of Rev. Mario Casanella (Read again his article, "The Man Who Slept with a Bottle of Rum," MISSIONS, September, 1948, pages 403-404), recently celebrated its 50th anniversary. The first American Baptist missionaries came to Santiago shortly after the close of the Spanish American War in 1898. The anniversary was observed in special meetings in which the three Baptist churches in Santiago united in a union baptismal service when 34 candidates were baptized, and a union communion service.

The Master's Business

A Meditation on the Management of God's Affairs

By REUBEN E. NELSON

AROUND the world the United States is known as the land of Big Business. Even American religious life and organizations sometimes bear the characteristics of big business.

There are factors which sometimes make the characterization appropriate. We total our budgets and they mount to millions; but great as those millions seem they are small in comparison with our missionary needs. We seek to employ the best possible business procedures; for our God conducts His affairs in an orderly manner. We seek to use every means of communication; for no other purpose is as worthy as the telling of the story of redemption.

So we are big business; and yet we are not Big Business, for there is an area of the spirit where none of the measures of commerce and finance applies.

Never was this more deeply felt than in the recent mid-year meetings of the Council on Finance and Promotion. (*See report on pages 92-96.*) There was a spirit of devotion which pervaded each session, so marked and real that one could fix no boundary lines between the devotional and business sessions.

We have hope in the sincere application of devoted able minds to the solution of our problems. We have even greater hope in the quiet and sure guidance of the Holy Spirit. He will lead us onward.



At the Kansas City, Mo., session of the United Stewardship Council, November 20, 1948. Seated, S. I. Stuber and H. S. Myers (Baptist), S. T. Ludwig (Nazarene). Standing, T. K. Thompson (Congregational), A. V. King (Presbyterian), Neil Miller (Presbyterian Canada), P. H. Conrad (Baptist), H. F. Schub (Lutheran), A. H. Linouze (Presbyterian)

The Church Membership Bloc That Gives No Support

Virtually two-thirds of the members in the average Baptist church form the bloc of non-support. They have successfully eluded all efforts to commit them to systematic giving and have kept themselves com-

placently immune from a sense of responsibility for devoting their lives and talents to the work of the church. What can be done about these two-thirds? Is there no reasonable hope of reaching them and bringing them into the warm atmosphere of vital sharing?

It is this very question that has inspired the Department of Stewardship to concentrate its attention on the unproductive two-thirds in preparing the current year's special materials for the Every Member Enlistment. "Reach the Two-thirds!" will be the arresting challenge that should ring in the heart of every pastor, every officer and lay leader of every church this year. The new materials will be radically different from any produced in former years and will be in the hands of every pastor about the first of February.

The annual every member enlistment, if thoroughly planned, implemented and carried through, never fails to answer the problem of depleted church treasures and of passive members.

The committee, which has as its chairman Rev. R. Donald Williamson, has kept in mind the fact that different types of churches desire different specific types of techniques as they seek to cultivate their memberships. There are ideas, therefore, for the rural church as well as for the large city church. There are also some choices and alternatives within the limits of these different classes of churches.

A pastor wrote recently, "Through the years, I have found that the church which follows the carefully worked out plans which have been tested and presented in the annual packet of materials is sure of the best results in enlisting the full support of its members." Half hearted efforts, short-cuts and untried theories have made many churches skeptical of the value of the Every Member Enlistment. Wholehearted, all-out use of the plan produces joyous results.

This is the year of years to put on such a program in your church. Do not neglect a single individual, but give all your members new joys in the Christian experience—especially the passive two-thirds!

The Special Service Department

An Explanatory Statement about Its Function and Opportunity

By REUBEN E. NELSON

ANOTHER forward step in co-operative relationships is the formation of the Special Service Department of the Council on Finance and Promotion and the appointment of Dr. Roy B. Deer as Secretary. (See page 45 in last month's issue). His superb qualities and Christian statesmanship promise rich experiences of growth in the years ahead.

The idea of this new department emerged during the World Mission Crusade. It was evident that the Crusade would not do more than begin to meet the needs. Past experience indicated that as soon as the Crusade had been completed, there would be a deluge of requests for permission for special financial campaigns. There are many Baptists who are able to give gifts to challenging causes in addition to the gifts they ordinarily channel through the regular benevolence giving of the local church. These resources could be channeled through our missionary organizations if some plan were devised whereby they could be secured by personal presentation. Moreover it soon became apparent that part of the World Mission Crusade staff would be needed to help in the collection of the \$16,163,601 that had been pledged. This corps of men with their well developed skills would be the logical nucleus of this new department. Accordingly, at the Atlantic City Convention in 1947 the plan was approved.

Several National Societies donated personnel and funds to make the department possible. Through the generous response of the American Baptist Home Mission Society, Dr. M. E. Bratcher became its temporary head. Serving with him have been Richard Hanson, R. M.

Rushton, M. C. Elliott, John Holcomb, George MacDonald, Herbert MacCombie, Russell Raker and O. A. Pendleton. The last named is now Director of Promotion for Massachusetts. Mike Elliott is temporarily Director of the Central Theological Seminary Campaign and Herbert MacCombie is Director of the Rio Grande College Campaign.

The value of this department has been proved in the remarkable collection success. To date 90% of pledges have been collected. Collections are still being made at the rate of more than \$120,000 a month. That is an encouraging prophecy for tomorrow. It may point to a 96% record by May 1.

While the main activity of the department thus far has centered in collection, plans have steadily developed on future program. Each of the National Societies and most of the cities and states have had projects accepted by the Finance Committee.

Certain principles govern the activities of the department. Briefly stated they are as follows:—(1) Projects must be approved by the Finance Committee. (2) Only individuals who can give in sizeable amounts over and above their regular benevolence giving are to be approached. There is to be no approach to churches. (3) The projects of all groups are to be presented to the givers. The cooperative aspect is to be kept predominant. (4) The donor has free right of designation. Through this department all missionary organizations will have opportunity of raising that extra amount from interested givers which will guarantee the possibility of worthy advance. The Unified Budget is a

family budget providing for current needs. Special gifts will make possible new enterprises which enlarge the scope of every worthy missionary cause.

The Special Gift enterprise should be under way May 1, 1949, immediately after the beginning of the new Convention year. The immediate task turns to the completion of the Unified Budget for 1948-1949. Dr. Deer as head of the Special Service Department will have as his first assignment the directorship of the efforts to underwrite at least \$2,400,000 more than is now in sight to lift this year's giving to \$7,500,000.

A special committee has been elected to serve with him. Tentative plans call for the acceptance of 100,000 shares of \$24 by donors who will give that amount in addition to their ordinary benevolence giving between now and May 1. Dr. Deer is now marshalling the forces of the Northern Baptist Convention to a victory which will be as significant to the tomorrow of our missionary history as any financial effort ever attempted.

Next Month's Conference on Peace and World Order

The Federal Council of Churches next month will sponsor another study conference on World Order, similar to that at Delaware, Ohio, several years ago. Dates are March 8-10, 1949 and the place is Cleveland, Ohio. Chief purpose will be to re-think the role of the Christian churches in world affairs, particularly with reference to American foreign policy. To this conference of 400 delegates the Northern Baptist Convention will have a quota of 15 who are being selected by the Council on Christian Social Progress, because of its responsibility for the World Peace Movement that was authorized at the Northern Baptist Convention in Mil-

(Continued on page 113)

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

The Church Bells Ring On the World Day of Prayer

Compiled by ADA P. STEARNS

CHURCH architecture differs widely around the world, but the church bell is the beloved possession of congregations of all races and creeds. During the war defense authorities in some localities forbade the ringing of church bells. What a glorious day it was when the ban was lifted and the bells again pealed forth the invitation to worship. In some instances the bells were confiscated or stolen for their metal, and the congregations felt almost as bereft as if they had lost a friend. When a famous old bell was found in East China, it was reinstalled with fitting ceremony. Several bells in Burma have been replaced since the war.

Church bells probably call more peoples of the world to a united service of worship for the World Day of Prayer than for any other occasion unless on World Communion Sunday. Gradually the World Day of Prayer is becoming a day for everyone, not just for women. After their visit to the Orient, Mrs. Helen Barrett Montgomery and Mrs. Henry W. Peabody were among the very first, if they were not the first, to inspire the plan for such a world-wide service of repentance and supplication. Accounts of the observances of the day enrich the services of Baptist women as they see themselves a part of the world congregation.

Bells Ring In Belgian Congo

By VIVIAN (Mrs. E. R.) ABBOTT

COULD you have spent February 13 with us at Moanza what a thrill you would have had

as you stepped into our beautiful little stone church. And had you been a few minutes late the words of the lovely old hymn "Take Time to Be Holy" would have floated out to greet you as only the mellow voices of 800 Africans can sing when their hearts are in it.

Last year the men took a back seat, but not so this year. In the planning of this service it was decided that World Day of Prayer meant not only Christian women but Christian men as well, for it is a day in which all Christians the world over unite their hearts and minds in prayer no matter what their language, race or color. As you glanced around quietly you would have noticed that the seats had been pushed as closely to-

gether as could be in order to get as many in as possible and that the front of the church was packed with little folk eager to pray and sing with us and to hear the Word of God. In a row behind the pulpit sat Mama Malata, wife of the head teacher and teacher of a class of school girls; Mama Naomi Lumengu, wife of our station pastor and matron of the girls' school; Tata Kiungu, station pastor; Tata Muvuyu, assistant head teacher; Tata Daniel Keti, head mason of the station; and Daniel Mpula, head *infirmier*, or medical assistant. Each spoke in turn on various questions concerning prayer.

"Why do we pray?" was very aptly answered by Mama Malata, who said that we must pray without ceasing to be strong in the spirit.

Following her message the pastor led in a prayer for strength to



"measure up" to the Christian standard and asked God to "wake us up" to our responsibility as Christians.

"What time should we pray?" Tata Keti answered that we must pray at all times and all seasons and not just when we think we want something.

Following his little talk, "Nearer My God to Thee" was sung by the school girls, and it really did bring us nearer to Him as we sat in the quiet and listened to the music and opened our hearts to the messages brought to us by these Christian leaders.

"What things keep us from praying?" was very ably answered by the pastor's wife who said that perhaps we don't always ask believing that we will receive. Too often we ask indifferently and doubting God's ability to answer.

"We must pray in the name of Jesus," answered Tata Muvuyu to the question of "How must we pray?" He continued by saying that many times we are like children. Yes, we know our Father, we have come to him time and again and received and so now we come saying, "Father, I'd like this or that or please give me this." When we do not receive, we say as would a child, "See, Father doesn't love me any more." We must learn that sometimes God must say, "No, my child, you must trust my judgment this time because this that you ask for you cannot have."

Infirmier Mpula's words brought to mind "For what shall we pray?" He reminded us very clearly that we must always remember to give thanks, pray for the fallen, for those who know not Christ, the sorrowing and sick and lastly for ourselves.

Following his message many of the congregation led in prayer, remembering the sick and suffering of the world, those who had fallen by the wayside, those who had not

yet accepted Him as King of their lives, for those who are just beginning to follow Him, for the forwarding of the Bayaka work, for more missionaries, especially doctors, for our students who are at Sona Bata and Kimpese studying to be *infirmiers* and pastors and teachers, and lastly for the Christians of our stations and their families. In the ten churches of our Moanza field there were 3,839 people praying at the same time, including the 800 here on the station. Truly, if we as peoples and nations of the world could only learn to kneel at the feet of Jesus together as children of a great family there would be more wonders wrought than we could ever dream of. If we would kneel more often at the feet of Jesus as a "World Family" there would be no need to worry about the atom bomb.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For everyone that asketh receiveth; and he that seeketh findeth: and to him that knocketh it shall be opened."

The Bells Ring In Other Fields

NEXT week I am planning to invite all the church people here in Loshan for the dedication of my home. At first I thought of only our own church group, but as I talked it over with our pastor, we decided that this was an excellent opportunity to get together all the Christians in town. When I found that no plans had been made for the World Day of Prayer for women, I decided to use that day. Today I had representatives of the three churches here for a committee meeting to plan it, and with others to help, my original idea has been greatly improved. Instead of having the meeting here, we shall have the Day of Prayer in the Canadian Mission not far from here, and men as well as women shall be invited.

Then all will come to my home where we can have a short dedication service, to let them know that I welcome them here at any time, and that here we hope the Christ Spirit will be manifest. Then we can have tea and a time of fellowship. The tea will be very simple, but we have already started baking cookies, for I am told that I may expect about three hundred guests. It is really inspiring to think one can find so many Christians here. I shall be glad to welcome them to the Baptist mission home even though it will mean lots of baking, borrowing and planning.—*L. Emma Brodbeck, Loshan, West China.*

On the World Day of Prayer the women patients, staff and servants gathered and used the service which had been sent from America to all of our missions. It was good to know that the same service was being used the world over in the languages of all peoples. The thought of union with all Christian women inspired me with a new realization of the depth of fellowship binding Christian women throughout the world.—*Evelyn L. Wallace, R.N., Ongole, South India.*

Our women had a very good meeting with sixty-five present for the World Day of Prayer. The Second Mistress of the Girls' High School presided and another high school teacher gave a short talk, telling of interesting observances of the day the previous year in Germany, Japan, and other countries. Following that the World Wide Guild had an inspiring meeting at school. The Headmistress' daughter led and how very sweetly she told a story and brought out its teaching with questions and then gave a translation of the poem by Oxenham, "There is a Way and Ways and a Way."—*M. Ruth Daniels, Midnapore, Bengal-Orissa.*

TIDINGS



FROM THE FIELDS

Amsterdam Must Happen Here

The story of an interracial and interdenominational communion service in a Baptist church on Good Friday and its implications for fellowship and brotherhood

By ISABELLE M. GATES



The interdenominational and interracial communion service in the First Baptist Church of Portland, Oregon, on Good Friday night, sponsored by the Department of Christian Friendliness

AT rare intervals life brings an experience of such transcendent beauty and discernment that for a while everything is transformed, and thereafter life holds a quality it never knew before. Such an experience came to me on Good Friday evening last spring and even now, months later, the poignancy of it returns as I write.

During my years as Christian Friendliness missionary for Oregon, I had dreamed of the time when it might be possible to hold an association interracial communion service. I hoped that the service

would become an annual celebration and that it might be observed during Holy Week. The dream was rooted in two facts: my deep-seated belief that at the communion table the Christian may rise to heights of spiritual perception he never achieves in any other experience; and the memory of one such service held on Good Friday night in 1940, a service to which the First Baptist Church of Oakland, Cal., in cooperation with the Christian Friendliness Department, invited other Baptist churches in the area. I was too concerned that

night with mechanics of the event to be a devoutly participating worshipper; but nevertheless I was deeply aware that something tremendous had happened. A fusion of people of many races and national backgrounds had been achieved and in the realization of that achievement the people discovered that they had done the perfect will of God. From that time I dreamed that this experience might be had by many Christians in other places and I prayed to be used in spreading the pattern.

Seven and a half years passed before another opportunity came. They were years of working with Christian Friendliness chairmen and volunteers in Oregon during which the dream grew. I knew that an observance of the Lord's Supper like the one in Oakland had to be, as that one was, the culmination of many adventures in crossing racial and cultural lines. When the Lenten season of 1948 approached, it seemed that the time was ripe. For numerous reasons the First Baptist Church of Portland, Ore., was chosen as the appropriate place, provided of course that the church approved.

I shall never forget the Sunday in January when the pastor, Dr. Ralph Walker, presented the matter to the deacons and deaconesses. A motion carried that the church invite the association to a communion service in cooperation with the Christian Friendliness Department. It was then that the chairman of the deacons asked, "We do not have to invite only Baptist churches, do we? Why not include Methodists and Presbyterians and people of other denominations,

too?" The interdenominational idea appealed to the pastor and board and they immediately agreed upon it!

Into the two months which followed went the careful planning of a representative committee. They decided to call the observance an "All People Candlelight Communion Service," and to hold it on Good Friday evening.

At last the evening arrived. Within the church tall electric candles sent a soft glow through the sanctuary. Slowly the people came and were shown quietly to their places by Negro, Chinese, Japanese, and Caucasian ushers. The usual hum of voices began, then faded into a holy hush as the worshippers felt the presence of Christ. The organ sounded the first notes of the processional hymn, and the people rose while ministers, deacons, and singers took their places.

The service moved unannounced from the invocation and anthem to a brief meditation. It mounted in intensity through the reading of those searching last words of Jesus from *John 14, 15, and 17*, interspersed with organ music and two great devotional hymns sung as solos. It melted into prayer just before it reached the climactic serving of the Supper.

Swift intuitions and blinding insights flooded my being. Suddenly I understood what He had meant when He talked about the vine and the branches, why He had prayed "that they may be one." I knew because I belonged to Him that I belonged also to every person in that room, and not to them only but to every member of the family of God, to all who had gone before, and to all who would come after. Others shared this awareness. The beautiful Negro woman who sat beside me leaned over and whispered, "I wish that everyone in the whole world could belong to the kind of church this church is tonight."

When words had been spoken and prayers offered by ministers of four national origins and denominations, the elements were passed and partaken of in silence. Quietly then the story of the Crucifixion was read. With all lights except those forming the cross dimmed out, an interracial sextette sang the stirring "Were You There" and in the silence which followed, we knew that we had been "there."

We knew also in that brief lucid hour that difference in skin color was a wholly irrelevant matter, that it was right and natural for Christians of eight racial and national backgrounds and as many denominational affiliations to sit side by side at the Lord's Supper. Some wholly new quality had entered into our partaking of the bread and the cup. We had experienced the fact that in Christ lay the solution of all human problems including those we call race relations.

But we remembered those first disciples: they had gone down from the Upper Room to fail utterly in meeting the demands of the next hour. We knew that like them we were too undisciplined to measure up to the challenge of our revelation. Like Peter some of us went out to deny our Lord by refusing to act on the new insights. Others of us set forth to translate into daily living the commitment made in those moments.

For all of us the dream persists. It haunts us each time we come again to His table. We hunger for the *rightness* of that Good Friday service, but we are not alone in our hunger. It was this deep urge which brought together Christians from

34 nations in the most significant meeting of our age. We listen to the thrilling, breathtaking accounts of Amsterdam and as we listen we realize why we cannot forget Good Friday night. In that All Peoples Candlelight Communion Service we had a foretaste of Amsterdam. This is the reason the dream never let us go! It is God's dream and Christ's, the dream of Christians everywhere. Amsterdam began to fulfill the dream on a world scale but it was only a beginning. *It must become real by becoming local* on Good Friday or some other night. Amsterdam has become a symbol of universal oneness in Christ and must happen here!

Decorated Place Mats Now Available

Beautifully decorated place mats are available in packages of 50 for the price of 50¢. These place mats come in two designs, one showing Kodiak, Alaska, and the other the Baptist fields in Latin America. Available in sets only from the Baptist Literature Bureau, 152 Madison Ave., New York 16, N.Y.

Peace Conference at Cleveland

(Continued from page 109)

waukee last May. Following the Cleveland conference there will be a series of local and area conferences in about 40 centers, promoted jointly by several denominations, beginning in May. About 20 of these will be scheduled in the East and Middle West and the remainder in other centers in the fall. It is hoped that each Baptist church in the areas where the post-Cleveland conferences will be held will be represented by a minimum of four persons, a pastor, a layman, a woman, and a youth leader. For more information write to Secretary Donald B. Cloward, 152 Madison Ave., New York 16, N.Y.

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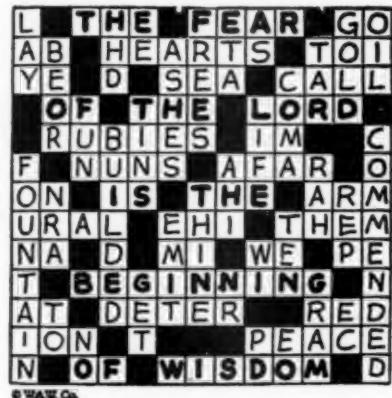
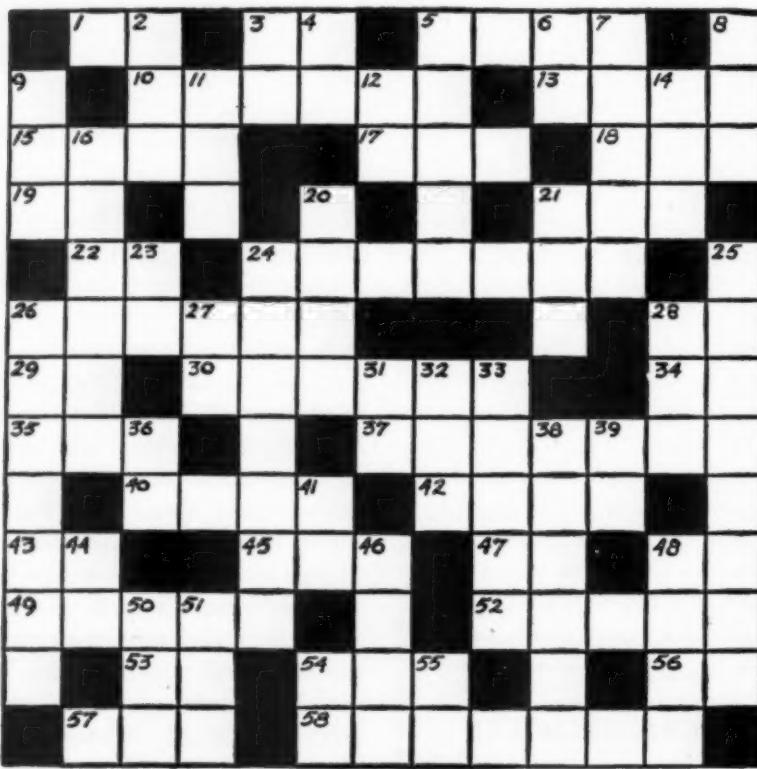
MISSIONS CROSS WORD PUZZLE PAGE

No. 54 Temptation

ACROSS

1. "... shall fall himself into his own pit Prov. 28:10
3. "the flesh . . . weak" Matt. 26:41
5. "to be tempted above that ye are . . ." I Cor. 10:13
10. "... the devil, and he will flee" Jas. 4:7
13. Girl's name
15. "I also will . . . thee from the hour of temptation" Rev. 3:10
17. Adam and Eve . . . the forbidden fruit
18. Small child 19. Half an em
21. Household animal
22. "when the tempter came . . . him" Matt. 4:3
24. "better that thou . . . us out of the city" II Sam. 18:3
26. "Better is a . . . of herbs" Prov. 15:17
28. Half even 29. Established Church

30. "the . . . of your faith worketh patience" Jas. 1:3
34. "lest . . . enter into temptation" Mark 14:38
35. "... us not therefore judge" Rom. 14:13
37. Utensil for toasting bread
40. "to try . . . that dwell upon the earth" Rev. 3:10
42. "pray . . . ye enter not into temptation" Matt. 26:41
43. South Atlantic state
45. "wicked fall into their own . . . s" Ps. 141:10
47. "serpent was more subtle than . . . y beast" Gen. 3:1
48. "causeth the righteous to . . . astray" Prov. 28:10
49. "to seduce, if it were possible, even the . . ." Mark 13:22
52. District near the springs of Jordan. Josh. 11:5
53. Ruthenium
54. "go not in the way of evil . . ." Prov. 4:14
56. Diphthong



Last Month's Puzzle

57. "tempted like as we . . ." Heb. 4:15
 58. "to be . . . of the devil" Matt. 4:1
- DOWN
2. "how long will it be . . . they attain to innocence" Hos. 8:5
 3. "into the way that . . . not good" Prov. 16:29
 4. Seventh note in scale
 5. Garret
 6. Sixth note in scale
 7. ". . . not into the path of the wicket" Prov. 4:14
 8. "Lest Satan should . . . an advantage" II Cor. 2:11
 9. Piece out 11. Ephesians
 12. Western Continent
 14. Ye have . . . yet resisted unto blood" Heb. 12:4
 16. "if sinners . . . thee, consent thou not" Prov. 1:10
 20. "that I may . . . my dead" Gen. 23:4
 21. "no man . . . a stumbling-block" Rom. 14:13
 23. He shall dwell . . . high" Isa. 33:16
 24. "the . . . was more subtle than any beast" Gen. 3:1
 25. "Be not . . . of evil" Rom. 12:21
 26. "Lord knoweth how to . . . the godly out of temptations" II Pet. 2:9

27. New Testament
 28. "shutteth his . . . s from seeing evil" Isa. 33:15
 31. "ye shall not eat of . . ." Gen. 3:3
 32. "lead us . . . into temptation" Matt. 6:13
 33. Son of Nahor Gen. 22:24
 36. Size of shot
 38. Most reasonable
 39. Same as 36 down
41. "could ye not watch with . . . one hour" Matt. 26:40
 44. Indian mulberry
 46. "be for a snare in the midst of . . ." Ex. 34:12
 48. "but overcome evil with . . ." Rom. 12:21
 50. "the instruction that causeth to . . ." Prov. 19:27
 51. Hint 54. . . . Sinai
 55. Western state

Our text is 1, 3, 5, 22, 24, 40, 42, 57 and 58 combined.

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

The Good Manners of a Meeting

By MARY BETH FULTON

THE responsibilities of a presiding officer are sometimes overwhelming. But they need not be so! Parliamentary procedure, which has been called "The Good Manners of a Meeting," is outlined simply in many helpful booklets. While *Robert's Rules of Order* is recognized as standard authority, a wise leader will provide herself with a simplification of General Robert's excellent work.

Group leadership technique then is developed, and business matters are handled correctly and with dispatch. There is justice and courtesy to all, the rule of the majority is guaranteed, and the rights of the minority are protected.

It is essential that a chairman know how to proceed, and equally important that members of a group cooperate with intelligence and understanding.

Whether presiding, reporting, leading in worship, bringing an inspirational or missionary address, it is well to remember:

1. Deportment. One's appearance and stage presence are exceedingly important.

2. One always speaks to a group and the message is in no sense a performance for them.

3. Be clear, cogent and concise, using simple, but colorful words.

4. Speak distinctly and with sufficient voice so that all in the room can hear.

5. One never parades knowledge, but realizes there may be persons present who have no information on the subject being presented.

6. Careful attention is given to ventilation and neatness of the room, and to details of the meeting.

7. Cordial consideration is extended to visiting speakers and musicians.

The purpose of the meeting should be very clear to the one who presides. What is to be accomplished? All that is done throughout the sessions builds toward the culmination of the purpose.

Personal preparation is paramount. One who leads in worship is to be ready herself to worship.

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Normally a worship service is not long. If it comes first, it prepares the hearts for what is to follow. When it comes last, it is the climax of the entire session. A word of caution is needed here. *A devotional message is not a sermon!* Those who are to assist in the meeting will be seated near the front of the room so there will be no disturbance as the service proceeds. The worship leader may draw upon other sources and adapt plans of others, but the service as she leads it is to be her own. The music too is to help and not hinder the ultimate purpose of the meeting.

Thus the Program Chairman and those participating in the meeting will have close cooperation in all plans and preparations.

If the main speaker is last on the program, her message is the climax, and all that precedes leads up to it. She will know in advance the period of time for her message and will be in honor bound not to exceed it. Likewise, in fairness to the program participants and to the group, a faithful chairman holds to the time schedule.

Whether the message is an inspirational talk or a missionary address, one determines what needs to be said, makes all possible preparation, and then "lives with it" until the soul over-flows. One is then able to speak forcefully and persuasively.

In presenting the message, the opening and closing paragraphs are important. The introduction not only arouses interest, but holds it. The concluding paragraph is carefully phrased,—"instinct and intense with all the power of the message".

THE GOOD MANNERS of any meeting then, should lead us to consider: What needs to be done; how to do it kindly and efficiently; and what part it will have in the extension of Christ's Kingdom.

MISSIONARY • EDUCATION

Themes and Adult Books 1949-1950

Missionary Education Movement

Home: "Cooperation for a Christian Nation"

Missions at the Grass Roots by WILLIAM P. SHRIEVER. Reading and study book for adults, with practical guide to action. \$1.00.

Again Pioneers by HERMANN N. MORSE. Background pamphlet. 60 cents.

Guide on the above books by EARL ZEIGLER. Interdenominational. 35 cents.

Foreign: "Japan"

Japan Begins Again by WILLIAM KERR. Reading and study book for adults. \$1.00.

Songs from the Land of Dawn by LOIS J. ERICKSON. Poems by Kagawa and others. Decorated. \$1.50.

Guide on the above books by KATHARINE JOHNSON. Interdenominational. 35 cents.

Thirst Amidst Four Rivers

This little book, gay with its China yellow cover and interpretive design, with great succinctness and fact-packed flowing picture-prose, tells the story of 60 million people athirst for health, education and the Living God. *Thirst Amidst Four Rivers* by Dean R. Kirkwood, 35¢, is available at the Baptist Literature Bureau, 152 Madison Avenue, New York 16, New York, and at Baptist bookstores.

Fellowship in Study and Action

One of the joys of participating in the Northern Baptist program is the strength we gain from working and thinking with like-minded people. Some follow in the Bible

Thirst Amidst Four Rivers



Book-of-the-Month Plan, some work to achieve in enlisting the whole church to increase its understanding and good will toward Christian brethren.

Year by year records have been kept of the achievement in missionary education in local churches of the Northern Baptist Convention. Some years the activity has been outstanding. This is a good year. Approximately one-third of the churches qualified in missionary education in 1947-1948. In 25 of the 28 states reporting, well over half and in many cases over two-thirds of the churches reporting qualified for a Missionary Education award. Over 2000 churches had organized committees on missionary education or some plan for administering the program. From the remarks of the leaders we are confident that this simple committee plan is conducive to better work and more profitable and rich experiences for more people in the churches

What of 1948-1949? We look forward to another time of harvesting the reports of our efforts. If we set goals and worked toward them

there is little doubt of success. But purposeful effort tells in every case. We urge every church to send a report of its activities to the association secretary. Read the material carefully. Almost every church can qualify if it has been interested and active in the Northern Baptist World Mission program. Join the thousands who have found this program helps to build better Christians and more effective churches.

Alma J. Noble

By Anna Canada Swain

No one could ever think of Alma J. Noble in any but very personal terms. Never, no matter how pressing were her secretarial duties, did she lose her ability to personalize her relationships. This faculty, together with her boundless enthusiasm, her devotion to Christian missions, and her knack for developing leadership, made her the unique leader of young women that she was.

Hence I must speak of her as an inspiring "older sister" who helped to guide my own footsteps. I shall always be thankful that a speaking trip to the Buffalo area made it possible for me to see our beloved "Alma Mater" just a week before she died. She was propped up in bed and I was given strict orders that I must stay only five minutes and that I must talk of nothing which would excite her. Because of her bad heart, she could speak only in a whisper, but as I held her hand her face shone with delight at seeing an old friend. It was impossible to stop her questions. What about my family, women's work, Baptist Youth Fellowship, Amsterdam and all the other things in which, despite her 80 years, she was still vitally interested.

Before we had hardly started the nurse ushered me firmly from the room. As I left for a little visit with Mary, her eyes followed me so wistfully, and soon a typical message was brought downstairs by the nurse: "Don't forget, Mary, to show Anna where we placed her gift she brought us from China 10 years ago!"

One cannot help wondering whether Alma and Mary's success with the W.W.G. and C.W.C. was not largely attributable to their transference into their denominational relationships of the loving consideration which was so real in their own family circle. To know Adelaide, their Y.W.C.A. niece, Will, their brother, and particularly Mother Noble was to understand Alma and Mary.

One day, several years ago, Alma said to me: "I must admit I am guilty of an almost arrogant pride when I think of "my girls" who are scattered around the world in soul-satisfying jobs on the mission fields and are carrying responsibility in our denominational boards and in the bigger work." Then she smiled apologetically and ended: "But I don't believe it is a sin to be proud of your own family!"

We who are a part of that family shall always be proud of and thank God for Alma Noble.



FEBRUARY HEBREWS
MARCH AMOS

May Huston

For a full and rich lifetime Miss May Huston served Northern Baptists in many varied capacities. It is with a deep sense of loss that we received word of her death on November 17th after a prolonged illness.

As a young woman Miss Huston's first denominational assignment was in the Crow Indian field in Montana. Later, as a teacher of English, Miss Huston gave several years of service at Spelman College, Atlanta, Georgia. One of the peculiar joys of that experience was the opportunity also to teach some of the Morehouse students.

At the great Home Missions Congress of 1930 one of the prominent speakers thanked his teachers from the mission schools. Next day

Miss Huston was the honored guest of her former pupil, Dr. Mordecai Johnson, President of Howard University, Washington, D. C. Next came some years as a leader in Massachusetts. Then Miss Huston was called to New York to be the Associate Secretary of Missionary Education in the Board of Education; she held this position with distinction from 1920 to 1938.

Interdenominational work is the richer for her life. She was active in the Council of Women for Home Missions and participated in plans for the present United Council of Church Women. The Missionary Education Movement was another field of her activity. She made an exceptional combination through her literary ability in building the program material.

Dr. Franklin D. Cogswell, General Secretary of the Missionary Education Movement, summarizes for all of us the lasting qualities of this pioneering, progressive, consecrated Christian woman: "Miss Huston's generosity of spirit, her sound judgment, her quiet humor and gentle wit, her deep devotion to the advancement of the Christian mission in all the world, were gifts for which a large company of friends in many different Christian bodies give thanks to God."—Dorothy A. Stevens.

THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

Dear Friends of the Fellowship,

Our message this month is from the president of the Baptist Youth Fellowship. He is serving on the Fellowship staff this year as our National Discipleship Interne.

These have been days when, with the press of field assignments, board meetings, committee appointments, etc., one becomes convinced that there is more to be done

than can be done in the limitations of time. Yet when one comes to feel the spirit of the Disciple Plan one is aware that the job must be done, that the relief projects must succeed, that a vital program must be carried on. When pressed the hardest I have often taken encouragement in the words with which a nation-wide radio program has for years ended its hour: "Time is

fleeting, the minutes tick on. We have so little time in which to do so much."

As I write the clock in Philadelphia's City Hall tells the passing hour. One can see from the window the world of men leaving the crowded tramways for the work of another day, the business world rushes to lunch amidst the busy shoppers, at five o'clock the push-



Registration Booth, B.Y.F. Convention, Auburn, Maine

ing crowds surge upon the subway stations as the work-a-day world lays aside its worries and problems. The evening hours find the men and women trying to escape the cares of the day. This is the drama of life! The clock completes its endless circuit and as it strikes the midnight hour, on another shore it is the dawn of a new day. In Europe the hundreds who have not sufficient for their bodies' health live on in the dead of winter in the light of the dim hope that tomorrow will be better. The restless masses of India struggle on in a conflict between caste and freedom. The trembling multitudes of China, heaving with unrest, grapple with the rise of a new era.

The imperative of our time is that we find a changeless purpose in life in the midst of a changing world. We individually must face frankly what God's purpose is for our lives, and then we must give ourselves to that purpose with the reckless abandon of life that demands of us our highest and best. That purpose will have become for us our Disciple Plan.

It behooves us that we push to completion the relief projects that we have entered upon. It demands of us that we go the second mile in underwriting the denominational budget, that there may be no curtailing of mission activity in these critical times. It asks of us whether we are willing to give ourselves unreservedly to our "high calling of God in Christ Jesus."

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Kenneth Dodgson

Maine Has Inspiring Convention

A fine attendance is recorded for the B.Y.F. Convention held in Auburn when some 350 young people met together at the Court Street Church. Roger Fredrikson, youth delegate to the Amsterdam conference, inspired the group with a sense of fellowship with Christian youth the world over. Rev. Roland Dexter told the group why he is planning to go as a missionary. There was an exhibit of missionary study books and maps, and young people became aware of the wealth of interesting material available for discussion of missionary outreach. Some of the reading books were displayed which are listed on the Baptist Youth Fellowship reading program contained in the pamphlet, *Read Around the World*.

Mrs. Eugene Cram, State World Service Secretary interpreted the place of the Guild in the Baptist Youth Fellowship as the girl's program of the Fellowship. As a result, interest in the Guild area of work greatly increased in the churches. It is interesting to note that the program committee evidently were aware of the importance of putting missions and Guild work into the convention program.

Guild Girls in a Service Project

The Marion Beebe Guild group at Los Animos conducted a Vacation Church School last summer in a rural community. The school was held in a small one-room school set out on a wide prairie. The Guild girls drove twenty-five or thirty

miles each day to carry on the school. The school was a small one, but there were five decisions for Christ! It was a rich experience for the girls and was very worthwhile for the children who have had little or no Sunday School experience. The intermediate girls who have come into town for high school in the fall have come into the Guild. Usually they go home over the weekend so continue to miss Sunday School and church.

This Guild Chapter looked around to find some spot of need and decided here was a real service project for them. They found their place too in the evangelism emphasis of the denomination. It was only twenty-five miles away!

A Fitting Tribute

Those who knew Alma Noble, for twenty-three years the Executive Secretary of the World Wide Guild, will welcome some way of offering a tribute to a life so gloriously lived. It will appeal also to those who belong to Alma Noble Guild, chapters of the Baptist Youth Fellowship especially, and indeed all Guild girls who have found in a Guild group opportunity for training, friendship, personal development and service.

At the center of Miss Noble's concern and life was the great out-reaching missionary program of the denomination, and it was this concern which she sought to place at the heart of Baptist girlhood. That great world mission of Northern Baptists find itself today at a



Guild Girls' Service Project with a Primary Group

point of crisis. The stark fact is that the unified budget upon which our entire world program rests is lagging—lagging at a time when the Christian Church should be making its largest and strongest impact on a confused and despairing world. In the broken soil of such a world the good seed of the gospel should find its strategic opportunity. We have been rebuilding some of the wreckage. However, now is the time to undergird in even greater measure the program which makes our witness known—a witness of faith and hope and love.

The need is so great that between now and the end of the year Baptists who care enough are being asked to provide shares of \$24.00 beyond their regular giving, paying for them before April 30, to insure the end of this vital year without actual retreat.

Here is where our Guild tribute enters the picture. How many Guild groups will assume one or more shares as their Love Gift this year? Some Alma Noble girls especially may wish to provide shares as individuals. As Guild girls know, the total denominational program is the objective for the Love Gift this year, and provides an opportunity for over-and-above and sacrificial giving beyond our regular pledges. Through the years the Guild has made a remarkable contribution through this gift and especially this year challenges us to make that record outstanding.

Fellowship at Green Lake

At Green Lake last summer fellowship with those of other races and national backgrounds became a fact. Throughout this year some of these have become personal friends of many in our churches and schools. During this month youth groups might well give themselves to attempting an *Adventure in Friendship* with young people of

other racial and nationality groups. Suggestions will be found for this in *Fellowship Features*. Why not begin now to make our own attack through friendship on a major problem of our time.

European Caravans — 1949

Young people have been hearing about a European Caravan this coming summer. It can be a challenging experience as well as an opportunity for dedicated service and fine fellowship. If some who read these pages have missed the information here are some facts.

What will the summer include?

1. Attendance at Baptist World Youth Congress, Stockholm, August 3-9, 1949. This event in itself will be world embracing. Baptist young people can learn from it as well as contribute to it.

2. Participation in a Summer Service Project or Discipleship Caravan Team.

a. It is quite probable that plans will be made for one or more Baptist Service Projects. This will mean fellowship in worship, manual work and religious service.

b. Arrangements are being made for Discipleship Caravan

teams to visit one or more countries before and after the Stockholm Congress. These teams will engage in a variety of activities closely related to Baptist churches, camps, and institutions, and to other religious groups. They will furnish opportunity for first-hand acquaintance with home and church life, for discussion of religious and social problems and world peace, for sharing in Christian fellowship, worship and the exchange of ideas. Among countries under consideration for teams are: Germany, England, Scotland, Wales, France, Norway, Denmark, Sweden, Holland, Belgium, Switzerland, Italy, Czechoslovakia.

Who may be included in the plan?

Baptist young people from local churches and student groups whose application blanks are approved by local and state leaders and by the National Committee. Those qualified and willing to participate in the total summer's experience outlined above. Preference as to type of work or countries to be visited will be considered but final decisions are made by the committee.

How are Caravaners selected?

Each individual may secure



Adventure in Friendship at Green Lake. Left to right—First row: David Yu, China; Bushka Zabko Potapowicz, Ukrainian; Saw William Paw, Burma; Quintin S. Doromal, Philippines; Second row: Tore Oredeson, Sweden; Roelof Pieter Steyn, Holland

from the State Director of Christian Education, the *BYF European Caravan Application Blank*. The application blank must then be submitted for approval to the *National European Caravan Committee*, 1703 Chestnut St., Philadelphia 3, Penna.

How much will it cost?

Costs will vary widely, depending on country or countries visited, nature of activity. A tentative estimate places probable necessary costs at \$700.00 to \$900.00.

Who will care for the cost?

Each individual must be responsible for supplying his or her own funds. These funds may be furnished by the individual himself, his relatives or friends in his church, community, or school. If special sponsorship is assumed for certain caravaners by a state BYF, it is suggested that there be a division of financial responsibility between the individual members of the local group of which he is a part, and the sponsoring body.

Who sponsors the European Caravan?

The European Caravan is sponsored by the Baptist Youth Fellowship and jointly endorsed by the Youth Work Department and the University Pastor and Student Work Department of the Board of Education and Publication. Committee members: Cay Hermann, chairman; Kenneth Dodgson, Roger Fredrikson, Morse Bettison, Andy Davison, George Todd, Val Wilson, Oliver Cummings.

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Books for the Philippines

Last July at Green Lake in the Children's House a group of Kindergarten children came each day to learn more about Jesus. They learned Bible verses and some new songs, heard stories about well loved Bible people and talked about what each of them could do to help send the story of Jesus to some other boys and girls. The teachers and the children invited a visitor to come to them one day and tell them about a group of boys and girls in the Philippines who need books. The visitor brought along some pictures of the Filipino children and what their homes looked like.

The children asked some questions about these boys and girls. They wanted to know where the Philippine Islands were, what the children ate, and how they dressed. The next day one of the little Kindergarten girls drew a picture on the easel of the Philippine Islands.

After the discussion of why these books were needed the boys and girls decided to bring their offering each day and place it in the copper bowl on the offering

table. Several times during the two weeks the boys and girls referred to their offering that was going to buy books to send to the Philippines. Mrs. Lee, their teacher, called to their attention from time to time some of their own books that the Filipino children might like.

Finally the day came when the children selected a committee to go to the Bookstore and purchase the books. They counted their money and found that in this time they had brought enough to buy these books: *My Prayer Book*, *Small Rain*, *Tell Me About the Bible*, *Tell Me About Jesus*, *Tell Me About God*.

The committee bought the books and took them back to the Children's House where they carefully wrapped and tied each one in gay tissue paper. Stickers and bright ribbons made the packages very pretty.

The visitor who had told the children about the need for the books was invited to come back on their last day of school. Imagine her surprise when she was given all these lovely packages. The children wanted the packages to be opened

and the lovely new books were appreciated by the whole group once again. The children's joy in this Book Project was very real and deep.

A brief thank you prayer to God for these Filipino boys and girls and the hope expressed that they would know that these Kindergarten children wanted to be their friends brought the project to a happy ending.

Send a Book

Here's where you can help! Boys and girls love to do big things and here's a big job for a lot of boys and girls in our churches across the Northern Baptist Convention.

Many, many books were destroyed during the war in the Philippine Islands. Those that weren't destroyed have long since been worn out through much use! We've been asked to send a whole library of books for the children in the Philippine Islands.

Your department will receive from your Association Secretary of Missionary Education for Children the title of a book which she hopes you will send.

After you buy the book you will



Group of children at Children's House, Green Lake, with Miss Florence Stansbury planning to send books to the Philippines

want to make an attractive book plate about 3" X 4" or 4" X 5" that may have a drawing of your church on them, and the name of your church and the department giving the books. For instance, it might be—Junior Department, First Baptist church, Millersville, Ohio. After the book plate is well pasted into the book have a brief worship service of dedication that these books might help Filipino children to know that because we love Jesus Christ we are trying to let them know that we want to be friends with them. One way of expressing our friendliness is to send them books to read.

After the dedication service wrap the books carefully in corrugated cardboard and heavy wrapping paper and address as follows: Rev. Jose A. Yap, General Secretary, Baptist Student Center, La-Paz, Iloilo, Philippine Islands. Books for Children's Library.

A committee of children may

take the books to the post office and send them. *Book postage to the Philippines is 12 cents a pound.*

A Project in Puerto Rican Music

The *aguinaldo* (aginaldo) or Christmas carol is the most typical of Puerto Rican music. Through the holidays groups go from house to house singing in chorus, or with solo and chorus, their songs personal greetings, often spontaneously composed, sometimes employing the familiar words. The carol singing is usually accompanied with simple percussion instruments, the *maracas*, the *guícharo*, the *palillos*, and the *tamboril*, and occasionally the guitar is added.

The children might be interested in making imitations of these instruments, and composing their own carols to sing to their pastor, teachers, or other members of their congregation.

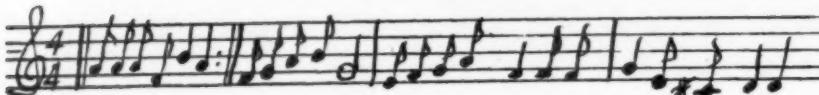
The *maracas* are a kind of rattle.

They are made of round gourds, from which the pulp has been removed through the small opening where the stem was joined. Here, after inserting a few seeds or pebbles, a stick is tightly plugged in for a handle. They are usually decorated with designs, cut into the skin of the gourd before it dries completely. Used in pairs, one for each hand, they are shaken alternately marking every beat of the rhythm. A small tin can, painted or covered with colored paper would make a good substitute for a gourd.

The *guícharo* is made of a long gourd, shaped like a summer squash, hollowed out, leaving a small opening on one side. The opposite is lightly grooved. The rhythmic scratching of this grooved side with a small wire fork or stick marks the time. Any kind of a grater, better of course if homemade, will serve for a *guícharo*.

Two rounded hard wood sticks to beat together are the *palillos*.

An Aquinaldo (Carol)



The *tamboril* is the tambourine.

Here is the tune of an aguinaldo to which were sung in steady succession twenty-two stanzas! The translation of four of them is given so that the children may have some idea of their content.

"To you all, 'Good evening!'
To you all, 'Good evening!'
Friends who're gathered here,
We have come to wish you
A Happy New Year.

"It's our custom here,
It's our custom here,
At this time of year
To go caroling
And sing to our friends."

"Now to Dona Paula,
Now to Dona Paula,
And her husband too,
We wish joy today
And all the year through."

"From the far, far east,
From the far, far east,
Came the wise men three,
Bringing gifts to Jesus,
God's dear Gift to thee."

A School in Puerto Rico

When Christopher Columbus, the man who discovered the little island of Puerto Rico, was asked to describe the island, he took a piece of paper, and crumpling it up in his hand and throwing it upon a table said, "The island looks like that." In other words, that it was a little island full of hills and valleys. To-day I want to tell you about a rural school way up in the hills of this beautiful little island.

The school building was on the tip top of a hill. It was painted white and could be seen for miles around. It was like a white beacon light. There were several shady trees near by where the children could rest and play. There was a

large, well shaped mango tree, which during the summer season bore large, delicious, oval yellow fruit. All the children enjoy the fruit of this tree. There was also a large Flamboyant tree and this blossomed red through the months of May to August. It was a most beautiful tree when in blossom.

The school had two large rooms and many windows and doors so that the air and sunshine was abundant, and the sunshine seemed always to be kissing the happy, laughing children. There were forty desks in each room, and both rooms were so attractive with many plants on the window sills and gay borders on the blackboards. There were two teachers and each one had to teach two grades. Room A was for grades one and two. Room B was for grades three and four.

Roberto was the name of a boy who attended this school. I am telling you about him because he did so many nice things for his kind teacher. Roberto had quite a long walk to his school. He had to walk along a narrow trail and cross the river several times before he started to climb the tall hill to the schoolhouse. Sometimes, after heavy rains, the river was dangerous to cross and he had to be very careful as he stepped on the slippery, stepping stones. You see he did not wear his only shoes to school; they were only for best. Roberto was eight and in the second grade.

It was quite early in the morning and Roberto had his arms full, as he was on his way to school. He had his books, some flowers for his teacher, and a large tin can which he filled from the river as he made his last crossing. Then he had to

walk carefully so as not to spill the precious water. The water was for the plants in his school room. In this way he could show his love for his school and for his teacher. He and other children also helped the teacher to keep the room clean; they swept the floor and dusted the desks and cleaned the blackboards.

At nine o'clock the school bell called the children together. They lined up and saluted the American flag and then marched into their rooms. In Roberto's room the children asked to begin the day by singing "God Bless America," a song they love to sing. The first class was Arithmetic. While the children worked problems on the blackboard the teacher had to take care of the first grade children. The teacher was busy every minute. Roberto counted to one hundred without making one mistake. He used his number work, for he would count the steps he took on his way home. Then came the Spanish class, the native language of Roberto, so this was not quite so hard. The children read stories about children in other lands. Roberto always felt that no matter how wonderful other places were, his own beautiful island home was the best place in the whole world. It was fun to learn to read and write, and it was an honor to have good work put up on the blackboard. All the children wanted to see their work placed on the blackboard! Perfect spelling and clean writing!

Recess time soon came and all the children ran out to play for fifteen minutes. Their happy voices carried across the hills. They played all kinds of games—ball and leap frog and puss in the corner, and the games children play all over the world.

After recess came Roberto's favorite class, English. When the teacher called on him to recite he would say, "I walk to the door"

(Continued on page 124)

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSON

Council on Finance and Promotion, 152 Madison Ave., New York 16, N. Y.

Last Call!

Have you sent your entry in the Program Contest? If not, surely you will want to enter at least one of your programs. Or write about the methods used in achieving the various objectives—White Cross, Stewardship, the Love Gift, etc. Or tell us how you seek out and cultivate new members. Little more than a month remains—the closing date is March 15. Letters should be addressed to Miss Elizabeth I. Fensom, 15th floor, 152 Madison Avenue, New York 16, N. Y.

The program suggestions prepared for use in women's societies in the Philippine Islands have been entered in the contest, and will be described in a later issue.

Thirst Amidst Four Rivers

Program chairmen have said that information concerning new tools is a deeply appreciated service. Already many groups have presented China in programs of various kinds, but to those who plan to do so in the coming weeks, we recommend a new booklet by this intriguing title, *Thirst Amidst Four Rivers*, by DEAN KIRWOOD. Of it, Dr. Jesse R. Wilson said: "This small book effectively tells . . . the story of the West China Mission of Northern Baptists. Although Mr. Dean Kirwood, on his first term of service to West China, has taken the initiative in writing what is here set forth, every member of the mission has made his or her own contribution, and therefore it is the voice of our West China staff. Burdened with the need and thrilled with the opportunity confronting them as

envoys of Christ in so strategic an area as Szechwan Province and at so crucial a time as the present, *they simply had to speak out.*" (The italics are ours.) This is available at all denominational bookstores, priced at 35¢ a copy.

Prayer—In Global Terms

This really is the key-note of *A Book of Remembrance** (see the message for May 1), and it might well be applied to programs.

A Book of Remembrance is, of course, best known as a book of inspiration for personal or family devotions, but it is also "a denominational handbook for consecutive reading or for reference." In no other publication will be found so many fields and stations and types of work reported, making it an indispensable tool in program building.

Last year's edition was reported out of print within a few weeks of publication. This year's greatly increased edition should prove ample, but nevertheless it would be wise to order a copy at once if you do not already have one.

How may this book be used in meetings? Many program chairmen will find it helpful in presenting the remaining programs in the 1948-1949 series, *Thy Word—A Light*. No matter what the field, *A Book of Remembrance* has new material concerning the work in that particular area.

It will prove useful too in schools of missions and in study classes. Highlight the themes with selections from the stories relating to China (pp. 74-93), to Latin

* *A Book of Remembrance for 1949*, 40¢ a copy.
Thy Word—A Light, 35¢ a copy.
China Post Cards, 2 each of 3 views, 25¢ a set.
Order from denominational bookstores.

America (pp. 40-50), and to Kodiak (P. 58). These will add interest to the study and will encourage participation in discussion. Watch MISSIONS and other publications for *pictures* and where possible link the story to a picture—for example, May 10 has a thrilling account of the nurse's training school in Hwa Mei Hospital, pictured on one of the cards in the China post card set.

Excellent for introducing or pointing up a missionary talk or program are the many general items. "What is a mission field?" is asked—and answered—under date of June 10. Almost any program on foreign missions could make use of the statement concerning "needs" and "open doors" in the messages for June 3 and 4. *Harvest*, with emphasis on "Doing the best things in the worst times," is a call to us to "fling our best seed skillfully as we know how across the uninviting acreage of men's minds." This message (October 8) is good for either missions or personal evangelism.

An effective program for a Church Night or other all-church meeting may be based on the leaflet, **I AM ONE DOLLAR** (available at your state office). This shows the division of the *missionary* dollar. Stories describing each phase of work will be found in *A Book of Remembrance* (refer to *Index*) along with special messages such as those for January 4, 5, 10 and March 6. One of the most effective methods is to have a large "dollar" posters, applying the segments as each division is presented. Impersonations of a Christian National (foreign missions), an American of foreign background (Christian Centers), a student (Board of Education), and others would make possible a dramatic and colorful program of interest to all church members.

Requests for devotional aids are many and frequent. Here again *A Book of Remembrance* will prove its worth. Several worship services might be based on *The Fearlessness of Faith* (January 2), *In and Above the World* (April 10), *Our Prayerful Purpose* (September 25), *Faith Is Pioneering* (October 9), *I Press On* (October 30), and *God's Gift* (December 25). These have one thing in common—all were inspired by messages of Paul. Read your copy with note book and pencil at hand so that you may list the dates that carry material you wish to use.

Every missionary meeting should be marked by prayer for the work and the workers. Every page of *A Book of Remembrance* shows the need, and nearly all have prayer requests that have come from the fields. Such requests add significance to the stories of the work. Many groups sing "Dear Lord and Father of Mankind, forgive our foolish ways,"—if they knew that this is "the prayer song so loved by the Christian nurses" of East China, there would be a deeper sense of kinship as they sang.

For other suggestions, write for the January issue of *Program Pointers*—free, but send a stamped, self-addressed envelope, please.

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Franklin Pierce Lynch, M.D.

Dr. Franklin Pierce Lynch, retired medical missionary of the American Baptist Foreign Mission Society, died in the Roosevelt Hospital of New York City on November 20, 1948 after a long illness. On May 24, 1949 he would have been 90 years old. He was born in Philadelphia, Pa., educated at Bucknell University, the Yale University Divinity School, and the Medical School of New York University. Ordained as a Baptist minister he served as pastor of the Baptist Church at Stratfield, Conn., and as house physician at the General Hospital in Bridgeport, Conn. Appointed to missionary service on March 27, 1893, he sailed for Belgian Congo in the summer of that year, following his marriage to Florence Brewer. She died at Mukimvika in 1897. Dr. Lynch never remarried but continued his medical missionary service alone at Mukimvika where he built the Baptist mission hospital. While in Africa he developed a treatment for the tropical disease known as blackwater fever and wrote several treatises on the disease and its treatment. He retired in 1923 after having given 30 years to missionary service. Upon his return to the United States he devoted considerable time to deputation service among the churches and to lecturing on medical missions until advancing age and failing health compelled its termination. He was a member of the Yale Club where he always had a word of greeting and encouragement for the Editor of MISSIONS whenever he chanced to see Dr. Lynch in his favorite nook in the club library or lounge.

Missionary Education for Children

(Continued from page 122)

suiting the action to the words. He liked to run, hop, skip and tell the teacher what he was doing in English. He learned new words every day and how to use them. He learned how to read and write in this language. He had to learn English so he could go on to high school when he was old enough. This was one of his big ambitions.

Health Education was the next class and the children were taught how to keep well and clean, and also how to help their parents in the home.

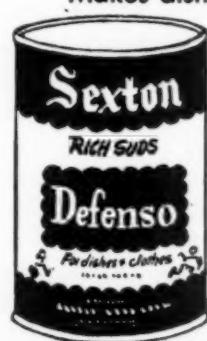
In the third and fourth grades the boys have agriculture and they go out into the school garden and learn how to plant and care for the vegetables and flowers. Because this little school is on the hillside and has no water, the children have to carry the water from the river when it is dry season. This is hard work. The children take home their vegetables or flowers. The girls learn to sew and embroider and they make many useful things as gifts to the mothers.

All the special days are celebrated and the children recite poems and sing. Then all the children come all dressed up, and Roberto will carry his shoes to school and put them on just before he reaches the top of the hill. He is taking good care of those shoes!

Hundreds of happy children attend the Primary Schools of Puerto Rico. Roberto always thanks God every night for his school and his kind teacher.—Lydia Huber.

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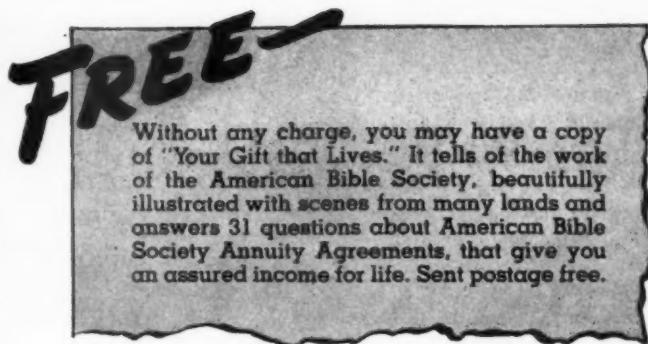
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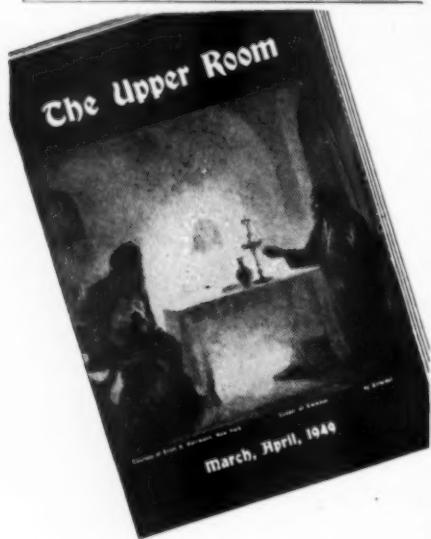
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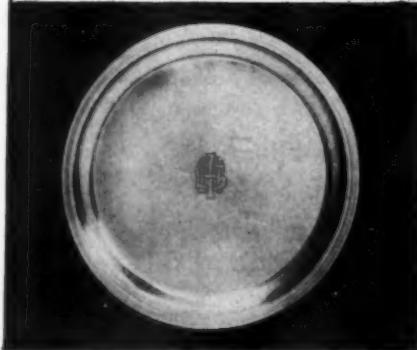
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When the Moon is Full In India

By TRACY G. GIPSON

A MOONLIGHT night in India is something to see, especially when the moon is full and the sky is clear. With the moon riding high directly overhead it is almost light enough to read by. All of India regularly plans its festivals and meetings for the full moon so that people will be able to see.

As I write this, one night stands out clearly in my mind. After a day of language study and mission work we had gotten out our cycles, filled our water-bottle, and started on a 12-mile trip. Since a good deal of the way was up a slight grade over a cart track it was not too easy work. We had not bothered to bring a flashlight with us since it was to be a moonlight night, but we had overlooked the possibility of our failing to arrive before sunset. So we had to walk the last mile in pitch darkness, for

the moon did not come up until ten that night!

Right then and there we got a new conception of what Jesus meant when he said that He was "the light of the world." The darkness of an Indian village at night is so oppressive and something so overwhelming that you can almost "feel" it. Because of the kerosene shortage, the only lights we had when we got to the village were the centuries old clay bowl type with the wick floating on the oil. They flickered and sputtered as the wind caught the flame, but gave a surprisingly steady light if kept in the niche in the wall that all Indian houses

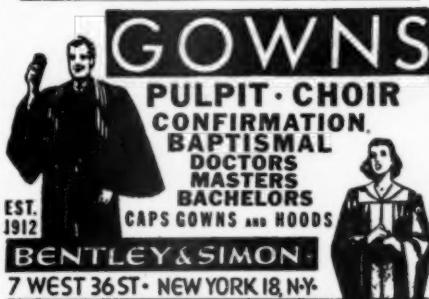
have for the lamps. However, their light did not carry far and a few steps away from the lamp left you in great darkness.

In honor of our coming the villagers had cleaned up an empty hut, tying saris overhead to keep dirt and insects from dropping down upon us from the thatched roof. From the schoolhouse they had brought in the single table which the school possessed, and the three chairs which were owned by the people in the Christian palam. They also brought in Indian cots (wood frames about $3\frac{1}{2} \times 5$ feet with a rope bottom) and spread them with clean cloths for us to rest on before our meal of curry and rice. After food there were fireworks in honor of the occasion and then two drummers came beating their drums with a rhythm that fairly set your blood boiling. As a climax to the drumming one of the young men attached bells to his ankles and did a solo dance.

All of this was by way of preliminaries to the main feature of the evening—a church service where people gathered in one of the streets, sitting out under the stars, while the Telugu pastor sat in a gaily decorated booth.

After the service which lasted well over an hour we started home. The moon was high enough for us to see our way. On the way home we passed through a village and saw with our own eyes shepherds sleeping across the entrances to the sheep folds and we understood better than ever before what Jesus meant when he said "I am the door for the sheep." It was bright enough so that the nearby hills stood out in full glory and the words of the Psalmist "The heavens declare the glory of God and the firmament sheweth forth his handiwork" echoed and reechoed in our hearts as we cycled along.

That night it was great to be an ambassador of Jesus Christ.



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Page 127

THE LAST WORD

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Sometime ago I received a greeting announcement from MISSIONS informing me that an unknown friend is sending MISSIONS to me for one year. I am very grateful indeed to this silent and

unknown friend. The first two issues of the magazine have already reached me. I shall appreciate it very much if

you will forward my sincere thanks to that unknown friend. I am very happy in receiving this splendid Baptist magazine.—Beulah E. Bassett, Huntington Park, Cal.

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Photo by Ruth L. Harris, showing Christians gathering in Dumangas, Iloilo Province, Philippine Islands, November, 1948. World Mission Crusade funds are assisting the local congregation to erect its new roof and walls, and to replace war-damaged furnishings.

"BEYOND THE WAR'S DESOLATION"

"Let goods and kindred go,
This mortal life also;
God's truth abideth still,
His Kingdom is forever."

— Martin Luther

The timeless Gospel will survive, with the Cross of Christ "towering o'er the wrecks of time."

Our Foreign Mission Societies have been serving Christ and the world **for 135 years**—ever since Adoniram Judson's offer of himself as our missionary led to the formation on May 21, 1814 of the predecessor of the American Baptist Foreign Mission Society . . . formerly called "The General Convention of the Baptist Denomination in the United States for Foreign Missions, and other important objects relating to the Redeemer's Kingdom."

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- **BUILDING TOMORROW'S WORLD**—ANNIE E. ROOT, Treasurer, Woman's American Baptist Foreign Mission Society.

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White bread tastes like cake to these refugee children in Germany

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NORTHERN BAPTIST CONVENTION